



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

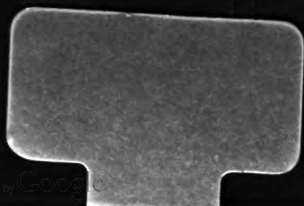
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

The science of the spiritual life

Franz Neumayr









**THE SCIENCE OF
THE SPIRITUAL LIFE.**

ROEHAMPTON :
PRINTED BY JAMES STANLEY.

THE SCIENCE
OF THE
SPIRITUAL LIFE.

BY
FATHER FRANCIS NEUMAYR,
Of the Society of Jesus.



LONDON :
BURNS AND OATES, PORTMAN STREET,
AND PATERNOSTER ROW.

—
1876.

141. m. 505.

THE AUTHOR'S PREFACE.

ASCETICAL THEOLOGY is a supernatural science, which leads the soul to the highest perfection of which it is capable in this life. *Ethics* forms the man and the citizen; *catechism* forms the Christian; *ascetical theology* forms the saint: hence it has been called the *Science of the Saints* or the *Art of Holiness*. It is called a science because it proceeds by demonstration; and it is called supernatural because it rests on the axioms of revelation, and not, like ethics, on the first principles of reason only. The principal *finis cui*, or end for whose benefit it is directed, is the will, not the understanding; its *objectum materiale*, the material object, is every power of the soul, as far as it is subject to the will; the *objectum formale*, the formal object, is the supernatural perfectibility of those powers; the *objectum attributionis*, the *finis qui*, the object of attribution, the end which (as the schoolmen say) is perfection itself.

Now that, and that only, can be called perfect in its kind, which lacks nothing requisite to the end for which it exists. Perfection is defined

to be the aggregate of the parts and qualities which must be present, that the being may lack nothing requisite to the end for which it exists : for perfection is derived from the verb to perfect, and a work is said to be perfect which has been executed according to the intention of the artist or his employer.

This idea of perfection will be found to be perfect by any one who examines natural perfection in a flower, artificial perfection in a watch, moral perfection in a citizen, spiritual perfection in an angel, and uncreated perfection in God. For God is an infinitely perfect Being, because He lacks nothing which is requisite to constitute Him what He is, viz., the Sovereign Good, embracing in Himself all good. Nay, a comparison instituted with God may serve as a rule to guide the estimate of any created perfection : for all created perfection must ever be a greater or lesser participation of uncreated perfection, according as the Creator imparts Himself more or less liberally to His creatures in their several gradations of being. For some have only *existence* in common with God : others have *life* ; others, again, *intelligence* ; yet so that each is perfect in its own kind.

Speaking of man, he may become like to God in four ways : by nature, by his own efforts, by grace, or by glory. Nature makes man like to

God by those of her gifts which resemble the attributes of the Divine nature—*v.g.*, the spirituality of the soul, immortality, freewill, &c. Lucifer, priding himself inordinately on these gifts and not aspiring to a likeness with God more perfect than natural likeness, was lost. Our own efforts or the efforts of others make us further like to God, by what we may call an artificial likeness superadded to the natural likeness, in riches, in learning, in beauty, in strength; this likeness Adam sought to gain by forbidden means, and brought ruin on himself and us. Ascetical theology takes no account of either of these kinds of likeness with God: she treats of the third kind, by which man becomes like to God in holiness, when, using his natural strength and efforts, he cooperates with grace and so is raised to glory, in which finally we shall be really as gods, by a likeness which borders on true equality, as near as equality may be attained.

Hence, in ascetical language, he is perfect who lacks nothing requisite to likeness with God in holiness of will; and we understand how some place perfection in love of God, others in conformity with God's will. In fact, charity either finds us like to God, or it makes us so, not so much as the efficient cause as the formal cause; for to wish for him whom we

love what he himself wants, is to love : therefore he who loves God conforms the inclinations of his will to the will of God, and thus secures the most perfect likeness with God, because the will of God is essentially holy. This likeness God demands from men ; by it man becomes holy and pleasing to God ; without it the other kinds of likeness are liable to the risk of very grievous abuses.

So great a matter is it to become holy and to obey the Divine counsel, "*Be ye perfect,*" that is to say in good will, "*as your heavenly Father is perfect.*" You will be perfect if you always wish what He wishes, because He wishes it, and in the manner He wishes it. The Son of God, the living image of His Father, left us an example which should convince us that He is here speaking of perfection of the will. "*Not as I will, but as Thou wilt,*"* was the prayer not only of His Agony, but of His every action, toil, and suffering, at all times, in all places. "*I do always the things that please Him.*"† If you (you who are Christians, who have taken your name from Me,) will do as I have done, there will be as many Christs in the world, and so like to Me, that they will be thought identical with Me.

You will say, it is no easy task to subdue the will and all the powers which depend upon it;

* St. Matt. xxvi. 39.

† St. John viii. 29.

so that in all places and at all times it shall only wish what God wishes, because God wishes it, and in the manner God wishes it : such perfect holiness can only be found beyond the seas, perhaps only in heaven. No ; this is the language of sloth, a vice detestable in every man, but most detestable in those who are bound to distinguish themselves as Christians, in religious, and in ecclesiastics. Take courage, gentle reader ; you will advance by degrees. Though God has not given you wings to bear you in rapid flight to this lofty eminence, He has not refused you feet by which you may climb the ascent. Ascetical theology points out the way. I will now enter on the subject.

I proposed three objects to myself. I was anxious to provide for those candidates for perfection who are without a director, and yet wish to advance in perfection, a small volume, not very expensive, which should contain such a synopsis of ascetical theology that it might take the place of a whole library if read frequently and with sufficient application of understanding and will ; for I write for both faculties—for the understanding, that a correct idea of solid ascetical theology may be formed from the order and connexion of the truths proposed, and all false ideas banished, which not unfrequently may be traced to a confused or dis-

orderly course of instruction ; for the will, that it may be practically guided by the shortest way to the use of that art and science, without which other arts and sciences only puff up and injure the soul.

I was anxious further to place in the hands of directors, whether instructing large numbers by sermons or catechisms, or guiding individuals in private instructions, or in the confessional, or in retreats of three, or eight, or more days, a volume which within a small compass should suggest much to directors versed in spiritual matters to enable them to feed and strengthen souls on a reliable method.

Lastly, I was anxious to be of service to those religious communities in which spiritual conferences, formerly so much esteemed, either are in use or (which God grant) may soon be introduced. This volume will be very useful in such holy conferences and repetitions on the science of the saints ; to the questioner it will suggest matter for doubt ; to the respondent it will furnish the form of the answer ; to the president of the conference it will give arguments by which he may confirm his answers and clearly, solidly, and with method urge them as matter of practice.

The plan of the book will show how far these ends are attained.

THE PLAN OF THIS WORK.

1. Man necessarily desires true happiness, for, to this end we ordain all our efforts ; and the end we cannot but wish.

2. True happiness is not given in this life, for we can neither be free from all evil, nor abound in all that good which we desire, at least as long or as fully as we wish.

3. But it is given after this life : the Author of nature certainly did not implant in our nature this universal desire for nothing.

4. The sole means for obtaining this blessedness is to serve God ; for there is not any other means either whereby we ourselves can be blessed, or whereby God wills to make us blessed.

5. To serve God perfectly is to love God above all things, that is—(1) To love God alone with our *whole heart*, and nothing besides God, except for God ; (2) with our *whole mind*, that is, appreciating God above all things ; (3) with our *whole soul*, subjecting our body to our

reason, and our reason to the commandments of God ; (4) with our *whole strength*, sacrificing to the service of God all the members of our body, with health and life itself.

6. This perfection has degrees of greater and less : for a perfect servant of God is he in whom this subjection extends to every precept which obliges under pain of grievous sin ; more perfect is he in whom it also extends to the commands which oblige under pain of venial sin ; while the most perfect servant of God is he who follows the counsels of God, and that with constancy, alacrity, and fervour, so that this highest degree has again its own degrees.

7. External impediments to this subjection are raised by the world and the devil, but they can do nothing if the interior man is well-ordered.

8. Internal impediments arise from the flesh, or rather from the imagination in the flesh ; for the flesh being animal, desires an animal happiness, that is, a false happiness instead of a true one, and consequently it readily suggests that to be evil which is in reality good, or that to be good which is in reality evil.

9. This, therefore, should be the beginning the middle and the final work of asceticism, to correct the imagination : for if the imagination be corrected, evil affections will either not arise

or they will be easily subdued; the passions being subdued, the body will readily submit to the reason: and the body being in subjection, the reason will with joy obey God.

10. The imagination is corrected, if our reason aided by faith be accustomed before it assents to the imagination, to examine its suggestions, and to distinguish the *precious* from the *worthless*, that is true good from false good, and grave evil from slight evil; for every sin arises from this, that we act from impulse, or do not bring the dictates of imagination before the tribunal of reason.

11. On this examination depends our dominion over our passions, which alone make the law of the Divine service difficult to us. For as every passion is aroused by the idea of good or evil, present or imminent, it follows that either no one would be aroused, or certainly would not be above measure aroused, if our reason dictated that the evil or good suggested by the imagination was either not such, or at least that it was not so great as it appeared under the action of impulse.

12. Now our reason declares that alone to be true evil, which is an impediment to true good, that is, to true happiness, and that is sin alone; and it declares all that to be true good which is the means to true good; and such is grace

alone, and the use of grace : all else is neither true good nor true evil, but becomes good or evil through a good or an evil use.

13. Hence let him who feels a horror of physical evil which he cannot escape from save through sin, consider that the evil either will not happen, and can be prevented in another way, or that certainly it is not as great as the sin would be ; thus he will diminish his dread of evils, such as hunger, disease, injuries, labour, death, &c.

14. Again let him who feels the desire of a physical good, which he cannot obtain except through sin, consider either that it can be obtained in another way, or that it certainly is not good, inasmuch as it an impediment to the supreme good ; just as if the devil were saying, I will give you all things if you will give me your head. Thus he will repress the desire of pleasure, honour, gain, health, long life, &c.

15. But if you can obtain the desired good, or escape from the impending evil, without sin, and yet choose the lack of the good, or the endurance of the evil, because this appears to you to be an efficacious means for obtaining happiness more certainly, speedily, and abundantly ; then, indeed, you have attained the summit of the perfection possible in this life and you will never be very prone to evil, or

very slothful in good ; but you will have in subjection your threefold enemy, *the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life.* Oh, that all souls would submit to these rules ; how much more easily and directly they would go to God ! If only practice conformed to the rules—in right order, and that order which I shall now set forth.



CONTENTS.

THE AUTHOR'S PREFACE	Page v
THE PLAN OF THIS WORK	xi

CHAPTER I.

GENERAL PRINCIPLES.

§ 1. The End of Man	I
§ 2. Impediments to the end	3
§ 3. Means to the end	5

CHAPTER II.

FIRST PRINCIPLES OF THE PURGATIVE WAY.

Article I. Purgation from Mortal Sin.

§ 1. On Sorrow	7
§ 2. On Confession	10
§ 3. On Satisfaction	13

Article II. Purgation from the roots of Sin.

§ 1. Roots in the Understanding	17
§ 2. Roots in the Will	21
§ 3. Roots in the Appetite	26

Article III. Purgation from affections to the matter of Sin.

§ 1. Moderation in affection to pleasures	30
§ 2. Moderation in affection to riches	32
§ 3. Moderation in affection to honours	34

	<i>Page</i>
<i>Article IV. Purgation from Venial Sins.</i>	
§ 1. On sins committed through wantonness	38
§ 2. On sins of habit	39
§ 3. On sins of impulse	41

<i>Article V. Care for constancy in a good mind.</i>	
§ 1. Disgust at our past life	42
§ 2. Horror of relapse	44
§ 3. Love of a new life	47

CHAPTER III.

PRINCIPLES OF THE ILLUMINATIVE WAY.

<i>Article I. General Rules.</i>	
§ 1. First Rule—Not to act from impulse	52
§ 2. Second Rule—To live by Faith	54
§ 3. Third rule—To do from affection what is done by Faith	55

<i>Article II. Rules for praying well.</i>	
§ 1. First Method of Prayer	59
§ 2. Second Method of Prayer	62
§ 3. Third Method of Prayer	69

<i>Article III. Rules for labouring well.</i>	
§ 1. Actions good for the soul	72
§ 2. Actions which directly regard the good of the body	79
§ 3. Actions that directly concern your state of life, or duties	81

CONTENTS.

xix

Page

Article IV. Rules for suffering well.

§ 1.	On patience in desolation of soul . . .	85
§ 2.	On patience under ridicule and contempt . . .	86
§ 3.	On patience under bodily suffering . . .	87
§ 4.	On patience under loss of fortune . . .	90
§ 5.	On patience in a premature and painful death . . .	92

Article V. Rules for each of the virtues.

§ 1.	The theological virtues	94
§ 2.	The intellectual virtues	95
§ 3.	The moral virtues	96

CHAPTER IV.

PRINCIPLES OF THE UNITIVE WAY.

§ 1.	Beginning of the unitive way	100
§ 2.	Progress in the unitive way	101
§ 3.	End of the unitive way	102

CHAPTER I.

GENERAL PRINCIPLES.

§ 1.—*The end of Man.*

1. *Man was created by God. He made us ;* not our parents, for they have neither power to create a soul, nor knowledge to form a body. Away with atheists : *He made us* (Psalm xcix. 3). Therefore as our being itself, so our whole well-being and our whole happiness depend upon God. *My lot is in God's hands*, not in the hands of fortune, of industry, or of great men. If God, who said, *Be light made*, and light was made, should say, *Be night made*, there would be night, and all happiness would be at an end.

2. *Man was created for God*, that is, for the glory of God, that he should acknowledge, praise, and reverence God as his Lord, supremely good and great. *I am Alpha and Omega, the beginning and the end*, He Himself says of Himself. (Apoc. i. 8). In creating me He certainly acted wisely : and therefore with a view to an end. But He could not have intended either His own

advantage or His own joy, for He was happy in Himself. An external glory alone was wanting. He willed that glory, and He willed to have it from me.

3. *The end of man is, therefore, to serve God. Thou art My servant, Israel, for in thee will I glory* (Isaías xlix. 3). I am a man that I may be a servant: therefore I have a body, and in my body eyes, ears, a tongue, hands, feet. I have a soul, and in my soul memory, understanding, and will: the instruments of service. Woe to me, if I am a wicked, or even a useless servant. An external operation could not with wisdom have been determined on by God, save by reason of Himself. Hence God has the right to command, and we are under an obligation to obey.

4. *The reward of our service is to enjoy God. I am thy reward exceeding great* (Genesis xv. 1). Neither is there any other blessedness which either merits to be desired or may be hoped for. This happiness is *supreme*, because a greater cannot be imagined; it is *final*, because he who obtains it rests therein as in his end and centre, and desires nothing beyond; it is *one*, because every other happiness is *imperfect*, because alloyed with many evils; and *short*, because removed by uncertain chance or certain death; and *vain*, because it has a deceitful appearance. If God

is angry with you, as Assuerus was angry with Aman, not even a slave would change places with a prime minister. For who shall dare to say, *Happy is the man whose God is his enemy?* He may have all the goods of this life, but for how long? And what thereafter? Ah! what thereafter? Present blessedness consists in hope.

5. *The service of God has degrees of greater and less.* For there are three classes of servants. The first is he who resolves to do nothing for which his lord might turn him out of his house; and such is he who is content to avoid mortal sins. The second is he who, besides this, has resolved with all his power to avoid exciting even a slight displeasure in his lord; such is he who has a horror even of venial sins. The third is he who has determined to obey with exactness, not only the commands of his lord, but also his counsels and signs: *Lord, what wilt Thou have me to do?* (Acts ix. 6.)

§ 2.—*Impediments to our end.*

1. *To submit to God when He wills our suffering, is painful to a nature ever prone to evil and sluggish to good. I see another law in my members fighting against the law of my mind* (Rom. vii. 23). For man is composed of two natures, with contrary appetites. The flesh desires a

sensible good ; the spirit a spiritual good. And because each nature desires that its companion should labour with it for its own peculiar good, there arise in us wars and strifes, as in the case of husband and wife, when, the one being inclined to parsimony and the other to extravagance, there is a spirit of contradiction in the house.

2. *The world opposes us*, by word and example. By *word*, when it praises or persuades to evil, or when it blames and ridicules good. Thus Jonadab urged Ammon, and Achitophel Absalom, to their destruction. By *example*, making the worst abuses into a law. Nothing is now more frequently heard than these expressions : *This is allowed to such and such a one, why not to me? Others do so! Such is the custom! It is usual!* And thus we go, not where we should go, but where others go. This is the *broad way* (St. Matt. vii. 13).

3. *The devil opposes us*, who at one time attacking us artfully, makes us rash, and tempts us so that at last we throw ourselves into danger of sin : thus he overthrew Peter. At another time, assaulting us with violence, he disturbs us by fear ; so that in the danger into which we imprudently fall, we despair of victory over our temptation : thus he drove Pilate into deicide. Therefore, *Son, when thou comest to the service of*

God, . . . prepare thy soul for temptation (Ecclus. ii. 1). The devil cunningly shows the advantages of the deed, and hides its dangers; he shows the splendour of honours, but not their inconstancy. Ever a liar, he says: *No, you shall not die the death* (Genesis iii. 4). If you believe him, you are lost.

§ 3.—*Helps to our end.*

1. *Prayer helps us.* For we can do nothing without grace; just as the vine branches cannot bear fruit without sap from the vine; and as grace is never denied to those who pray: as it is written, *Ask, and you shall receive* (St. John xvi. 24), so it is hardly ever given to those who do not pray. Otherwise, why should Christ admonish us *always to pray and not to faint?* (St. Luke xviii. 1.)

2. *Meditation stimulates us,* so do reading, hearing, and asking advice, which three things are equivalent to meditation. Hereby is begotten a sound judgment in the understanding and a generous spirit in the will, which two suffice to dispose the whole interior man to resolutions conformable to the law of God. For thus we shall neither be easily deceived by the appearance of good, since we shall do nothing from impulse, nor shall we be wanting in a serious determination to resist temptation to evil,

because we shall do everything with good dispositions, not moved by cupidity or disturbed by fear : and so, as necessity requires, we shall be ready either for fight or for flight.

3. *Practice produces habit*, especially if done with order. This order embraces three ways, of which the first is the *purgative*, by which we leave the *terminus a quo*, or the evil way ; the second is the *illuminative*, which is the intermediate *terminus per quem*, or the way wherein we advance, and wherein, as necessity requires, we diverge ; the third is the *unitive*, which places us in the *terminus ad quem*, wherein we rest, according to these words of the Psalmist : *Turn away from evil and do good : seek peace* (Psalm xxxiii. 15).

CHAPTER II.

FIRST PRINCIPLES OF THE PURGATIVE WAY.

ARTICLE I.

PURGATION FROM MORTAL SIN.

This purgation is achieved through Penance ; and there are three parts of Penance—contrition, confession, and satisfaction. We will speak of each.

§ 1.—*On Sorrow.*

1. *The first and greatest care of the penitent should be earnest sorrow.* For confession and satisfaction are merely external acts of the virtue and Sacrament of Penance, and are as a body without a soul, unless accompanied with interior sorrow. Of this sorrow especially must our Saviour be understood to speak when He says: *Unless you do penance you shall all likewise perish* (St. Luke xiii. 3). Thus they err who are exceedingly anxious that their confession should be entire and well arranged, and hardly give a passing thought to the earnestness of their

sorrow. What Baptism is without real water, such is confession without real sorrow.

2. *Earnest sorrow is true conversion*; that is, a turning of the soul from sin to God; and that it should be this it is not sufficient to be without attachment to sin (for in this wise a man asleep might be called converted), but it is necessary that you should actually hate the thing whereby God is offended with a virtual hatred, apart from the sacrament; just as a sick man hates the poison which he has imprudently taken, being deceived by its baneful sweetness. The effect of such hatred is, *Oh, that I had not done it!* and again, *Henceforth I will do it no more!* The words of St. Remigius to Clovis are in point: *Burn what thou hast adored, adore what thou hast burnt.*

3. *There is not true conversion unless the sorrow be supernatural, universal, and appreciatively supreme.* Thus, not every one who says, *I am sorry, O Lord,* will enter the kingdom of heaven. An officer regrets the perfidy whereby he has irritated his prince against him. This is an earnest, but a useless sorrow, because it springs from nature, not from grace. A nobleman is sorry for an adultery, but is not sorry for having taken revenge; this is an earnest, but a useless sorrow, because one sin is not pardoned without the other. A young man is sorry for his

fornication, but through fear of disgrace he seeks to procure abortion; this is an earnest, but a useless sorrow, because it hates the punishment more than the sin.

4. *There is no lasting conversion unless the sorrow be intensely great, as it is appreciatively supreme.* For to no other cause can we ascribe our inconstancy and so many relapses than to the coldness of our sorrow. Nothing adds more to the fruit, than intense sorrow, because the sacrament, as a physical cause, operates in proportion to the disposition of the subject. Of this Naaman is an example; and nothing is more *fruitful of consolation*, because it brings with it the most sweet hope, that both the guilt and the punishment are taken away. He who grieves intensely believes firmly that these words are said to him: *Thy sins are forgiven thee* (St. Luke vii. 48); yea, and these: *This day thou shalt be with Me in Paradise* (St. Luke xxiii. 43).

5. *There are three means to intense sorrow—self-inspection, prayer, and meditation.* There are some who think they have no matter for very grievous sorrow. Let them look at the mirror of their whole life, and even if they regard only their venial sins, they will believe themselves to be contemplating an almost lifeless body. There are some who consider their

own strength sufficient to excite themselves to sorrow; but sorrow is the gift of the Holy Spirit. You must pray that the Lord may look upon you with those eyes wherewith He looked upon Peter; you must say to Christ sorrowful in the Garden: *Fac me vere tecum flere*. There are some who do not apply their energies at all, but are content perhaps with some prayers expressive of sorrow, without thinking over the reasons which should excite it. Let such reflect—(1) What it is to live, or to have lived, certainly, or even possibly, in the state of mortal sin, and to what evils they have made themselves liable; (2) of how much good and of what rights they have deprived themselves, most wantonly; (3) how ungrateful they have been to their Creator and to their Redeemer; (4) and lastly, what, and how great is that Lord whom they have neglected to obey. Thus will horror, grief, shame, and anger be excited.

§ 2.—*On Confession.*

1. *The effect of a real sorrow is a perfect confession.* The confession of some persons is a *confession* like that of Judas, without order or explanation, making it necessary for the priest to use tiresome interrogations in order to understand the matter and the true species of the action. The confession of others is an *illusion*,

like that of Ananias and Sapphira, when either a part of the sin is sacrilegiously kept back, or a deceitful or equivocal answer is given to a question; or mere specious promises of amendment are made. The confession of some, again, is an *offence*, like that of Cain; when we are impatient at being questioned, desiring a dumb physician, and seeking the relief of our shame, not of our disease. And lastly, the confession of some is a *defence*, like the fig-leaves of Adam and Eve, when we seek excuses in the very accusations. The way to correct these errors is expressed in two words—*be sorry*. Sorrow thinks nothing of the labour of a well-ordered examination, conquers the shame of confession, gives patience under reproof, begets fortitude in order to the performance of satisfaction, and puts a stop to all procrastination. When, therefore, we shall stand ready at the gate which death has opened into the house of eternity, for nothing shall we grieve more bitterly than for confessions made without real sorrow; for the satisfaction of one who grieves but seldom and casually is always doubtful, his friendship with God is cold, his relapse easy. Whence it comes, O good Jesus, that he who will not weep with Thee to gain fruit and consolation, will come into the place where *there will be weeping*, without fruit, and without consolation.

2. *A general confession is to be recommended;* because even with those to whom it is not a necessity, it is of *great use*, whether made to God alone, or to His priest likewise. For the result will be (1) an exceeding tranquillity and joy of heart, by reason of our security with regard to our past life; (2) a very powerful impulse to earnest amendment for the future, arising from the inspection of, and disgust at, so many years lost in evil; (3) consolation at the hour of death, arising from the thought, *I have done what I could to satisfy God.*

3. *The practice of general confession is excellent at different periods of life.* Say to God: *I will think over all my years with Thee.* The years of childhood: ah! so small, and yet such a sinner. The years of youth: alas! what a prodigal I have been! The years of manhood: careless of the future, I said, Rest, O my soul! Truly I am not a man. Or finally, this is the beautiful compendium of my life—I have done much evil, *mea culpa!* little good, *mea culpa!* and that little not well, *mea maxima culpa!* Jesus having looked on the young man, loved him, because, when questioned about the commandments, he could say, *All these things I have observed from my youth* (St. Mark x. 20). When He looks at me, raising His Head bowed down on the Cross, what does He think? *Wicked servant,*

slothful servant! thou hast observed nothing. Here the first manner of prayer, going through the decalogue, will be useful, and productive of good affections, if in each you note what God has commanded, and how you have obeyed.

§ 3.—*On Satisfaction.*

1. *The first satisfaction to be offered to God* is the exercise of continual sorrow, after the example of Magdalen, Peter, and David. To have once confessed well, is sufficient for salvation, but to be sorry only once suffices neither for rest to the soul nor for constancy in good resolutions. The fiftieth Psalm is an exercise of sorrow, and consists of three parts: the first containing a petition for mercy, the second a petition for grace, in order to perfect repentance, the third, a promise of satisfaction. Take a synopsis of it. *Miserere mei Deus!* Blot out my iniquity, cleanse me from all affection thereto, for I acknowledge how wicked I am who have done evil before Thee; see Thou how weak I am, for blindness is conceived in my intellect, levity in my will, violence in my appetites. Remember what Thou hast promised: wash me in the Blood of my Saviour! So will joy return to my soul, and I shall rejoice in Thee. *Miserere mei Deus!* Turn away Thy face from my sins, I detest my sin, I deprecate not punishment.

Create in me a clean heart, and in it renew a right spirit. Take not away Thy Holy Spirit from me, with Thy perfect Spirit confirm me. *Miserere mei Deus!* And to satisfy for the scandal I have given, I will teach the wicked Thy ways; to satisfy for the homicide that I have committed, yea rather for the deicide, I will praise Thy avenging justice; to satisfy for my disobedience and my contempt of Thy holy law, I will praise Thy mercy, and I will sacrifice to Thee a contrite heart by an earnest sorrow and an humbled heart; by the deepest shame and with bitter tribulation. *Miserere!* and be merciful to this soul, that the walls of those virtues which sin has thrown down may be built up, and Thou shalt receive oblations, the holocausts, the calves, the goods of all kinds.

2. *A second satisfaction is to be offered to our neighbour*, whether for injury done him, or for scandal given him; for justice requires the former, and charity the latter. The injury is a sin, so is the wilful continuance of a scandal. The way to undo the injury is to repair the loss, which, although it may be difficult, you cannot easily call impossible; the way to undo the scandal is not merely the public reception of the Sacrament, but such a change in manner of life, that the sincerity of your repentance cannot prudently be suspected.

3. *A third satisfaction is due by the sinner to himself*, both with regard to his guilt, that he may be morally sure of its pardon, and with regard to his punishment, that he may withdraw himself from the divine justice. And this is what the Baptist advises, saying that we should do fruits worthy of penance. In order to be sure of pardon, you should be sure of an earnest sorrow; and a good sign of an earnest sorrow is this, if *before confession* your soul is disposed to accept promptly every remedy which the priest your judge may think necessary, for this resolution is the effect of exciting grace. Better still if *in confession* you accuse yourself sincerely, conquering all your shame; for this is heroic cooperation with grace. Best of all, if *after confession* you feel immediately a sweet peace of mind, fresh alacrity in the service of God, and desire to make progress. For thus the power of the sacramental graces is exercised, which certainly would not be unless you had received the sacrament validly and with fruit. Therefore, unless you are careful about satisfaction, do not think you are among those of whom is said, *Blessed are they that mourn* (St. Matt. v. 5).

4. *This kind of satisfaction consists in rigour of life.* For the love of rigour is always to be seen in true penitents; because a penitent man,

says St. Augustine, is a man *angry with himself*. In the Old Testament there were various forms of rigour—tears, groans, fastings, sackcloth, and ashes, as we read of David, of the Ninevites, and of the Tyrians. In the early ages of the Church, we all know how severe were the canons which commanded long and severe penance, accompanied by pain and shame. Now there remains hardly the appearance of rigour (at least, outside monasteries), such as the practice of fasting, scourging, and hair-shirts; and then it is rarely followed by a good result, or at least, one that is lasting. Such rigour as is sufficient may be expressed in two words—*Bear* and *forbear*; that is, be moderate in pleasure, and be patient in adversity. Such was the penance of Manasses. He who shuns so moderate a penance, has no trustworthy sign of true repentance; for——

5. *This rigour of life is not only of counsel, but of precept.* For penance is a laborious baptism, and hence penance after penance is required, for he who confesses, promises a durable repentance, which cannot be without a sustained rigour. The obligation of confession is reckoned as a part of penance, but by itself it cannot be equivalent to satisfaction, which, in the Old Testament, justice demanded in equal proportion to the quality, quantity, and duration of the

crime. Therefore, if you wish to say with fruit, *Lord, be merciful to me!* do not be merciful to yourself. Punish yourself with a punishment that is contrary to your fault; as for example, flight with regard to impurity, fasting for gluttony, solitude for talkativeness, &c. So will your penance be a true change of life, and, in the judgment of revision, where the Lord will judge in justice, will merit absolution. Fear that revision.

ARTICLE II.

PURGATION FROM THE ROOTS OF SIN.

For as it was your mind to go astray from God; so when you return again you shall seek Him ten times as much (Baruch iv. 28).

Such is the will of God, and to this end the axe must be laid to the roots; whereof some are in the understanding, some in the will, and some in the appetite. Let us set to work against each of them.

§ 1.—*Roots in the understanding.*

1. *Too high an estimation of that good which is hoped for from sin*, such as gain, pleasure, honour; for no one sins for the sake of sinning, but from the allurements of an apparent good which he hopes for. Let it be proved to the

understanding that there is no such thing as *useful sins*, and few will sin. But how? Was not the sin of Bethsabée, through which she became Queen, a useful sin? or that of Jeroboam, whereby he made himself lord of the ten tribes? or that of Achab, whereby he procured the vineyard of Naboth, which he had so greatly desired? But whatever the world may say to the contrary, since nobody can prosper against the will of God, or with God against him, so it is certain that a useful sin is a chimera. The goods of the world are worshipped as gods; but what are they except names and dreams? For if there be any advantage from sin, *of what kind is it?* Is it not imaginary? *And for how long?* Is it not momentary? *And what thereafter?* Certain punishment, either now or then. The offspring of a serpent is a serpent, and he who sows nettles reaps nettles: so the fruits of sin are diseases, miseries, death, and hell, and he who thought he was being carried by sin to the Fortunate Islands is cast forth on the Islands of Thieves. It is therefore a foolish axiom: *If it be not lawful, yet it is expedient.* And to sin through hope of gain is to hope like a fool; for either God punishes, or He does not. If He punishes, the penalty is greater than the advantage which I drew from the sin: if He does not punish, it is the great-

est punishment of all, for the penalty which is deferred is doubled.

2. *Too great an apprehension of the evil which is feared from the omission of a sin.* Now it is the part of a prudent man, out of several evils to choose the least; but it is the common conviction of all the saints, whether martyrs or penitents, that sin is the *greatest of all evils*; for what evils did not the latter endure to efface it, or the former to avoid it? And rightly: for what do you fear? *The loss of fortune?* Sin is that most pernicious evil which overthrows whole families, as it did that of Jeroboam. *Disgrace to your name?* Sin is that most disgraceful evil which, if it does not transform the body, as with Nebuchodonosor, yet changes the soul: and which do you prefer? To have the body, or to have the soul of a sow? Place the *point of honour* in what God thinks of you, not in what men say. This is certain, that one of two things is inevitable to the sinner, *to humble himself, or to be humbled.* *They that depart from Thee shall be written in the earth* (Jer. xvii. 13). They will be gathered into dust, which to-day is carried about by the winds, and to-morrow sinks into clay. All disgrace is either in sin, or comes from sin. Do you fear *sadness of soul?* The greatest sadness comes from sin, by which man, abandoned by God, is left to himself and

to the unbridled affections of his soul which oppress the heart. *The wicked are like the raging sea, which cannot rest* (Isaias lvii. 20). The heart is sad, and although the house is magnificent without, the dweller within is sick. Saul is a witness that sin is the saddest of evils. And lastly, do you fear *death* like Ochozias? Sin is a greater evil than death; and he is wise who prefers to die penitent rather than be healed through sin; for otherwise you will lose both lives, or, more truly, you will live a life so weary, that you will wish for death and will not find it. Let sin and death be compared: what good does death take away? The goods of fortune. What does sin? The goods of grace. What evil does death bring? The last evil of the body. What does sin bring? The last evil of the soul. Besides, death leaves a most certain hope of resurrection, and sin only a slight and doubtful one. What? will you yet excuse yourself and say, *I would not sin, but necessity compels me!*

3. *Ignorance of the nature, circumstances, and penalties of sin.* Christ crucified is your sin, and you are a deicide, both as a cause of Christ's death, and from your frustration of its effect in you. Let this sin, therefore, be always before you. But since this malice is only known by faith, I shall describe the nature of sin from

what Reason, aided by Faith, dictates. Sin is a wilful disobedience committed in a thing which is *easy*, and that whether you look at the precept itself, or compare it with the reward promised to obedience; and it is committed *against the command* of so great a majesty as is that of a Lord supremely powerful, wise, and holy, and against a command so *grave* as to demand the punishment of eternal fire for disregarding it. The circumstances of sin are contained in a well-known phrase: Who, what, where, with what helps, why, how, when; each of these aggravates its malice. As to the penalties of sin, heaven, earth, and hell declare them. *In heaven*, the angels; *on earth*, Paradise, Mount Calvary, and the Valley of Josaphat; *in hell*, so many, and such great ones, damned. Know, therefore, and see that it is an *evil* in itself, and bitter in its results, to have left the Lord thy God.

§ 2.—*Roots in the will.*

1. *One is the perverse will* of those who live according to the principles of wicked men, and in whom there is either too small a faith, or too great a hope. By too small a faith, I mean that of him who has the Catechism in his memory, but scarcely in his understanding, so that, therefore, an occasional temptation is sufficient to

drive him not only to doubt, but even to apostasy. A pious affection towards the faith is to be excited in such a one, which will be done by showing from reason that a thing can be as faith teaches, and from revelation that it is so actually. These two arguments prove that faith is prudent, and a prudent man cannot fail to be well affected towards a prudent faith. Too great a hope is that which makes persons think they can sin *with impunity*, either because God does not watch over our actions, or because He is patient and will certainly grant time for repentance. Let these be taught to distinguish between the political providence of God and His supernatural or divine Providence, and again, between His mercy in itself and His acts of mercy. Thus they will understand that though His mercy is infinite, yet its acts have a certain number, measure, and weight; and they will perceive why God bears so long with the wicked, namely, because now He Himself watches over His supernatural Providence, but the natural He wills to be administered by men, who will, however, have, in His own time, to give Him an account of their administration. Punishment deferred is not punishment cancelled; therefore, since we see that one of the thieves was taken from the very side of Christ into hell, no hope can be prudent *without fear* :

one of the thieves obtained pardon, lest you despair ; but only one, lest you should presume.

2. Again, *there is the sluggish will*, through which the means of conversion are continually delayed and finally neglected. Such minds should be made to see how holy desires destroy the sluggard, and how desires themselves are destroyed by delay ; whence procrastination comes, and whither it leads ; and finally, the great evil and folly of procrastination. Some there are who, when awakened from sleep, turn round on the other side, unwilling to rise, whether because the light is troublesome, or the cold frightens them, or the warmth retains them, or because pleasant dreams are occupying them ; and from these causes the slothful love sleep and are angry at being disturbed. Such is the disposition of those who procrastinate. They should be urged to a generous assent to this resolution, which is a rule of prudence : What must necessarily be done at some time, and can be done to-day, let it be done to-day. To delay the performance of good resolutions is folly ; and that soul is among the foolish virgins which goes to sleep, even once, while conscious of mortal sin, just as he is ranked among fools who, because he thinks there is no danger of thieves, sleeps with his house-door open. Ah ! eternity is hanging, as it were, upon a chance.

And if no misfortune should carry you off, though a lingering illness should give you time for the Sacraments, be not deceived : to *die placidly* and to *die well* are not one and the same thing. Turks and heathens are often seen to die placidly. A preparation made so late for the hour of death is justly to be suspected, if you think where and how it takes place. Serious things can hardly be done seriously when they have to be hurried ; they are often done but in appearance. Add to its folly the malice of deliberate procrastination : for first, how great is its *audacity*, saying to God, whom we are bound to serve, as in every place, so at every time : *I will serve when I am old, not while I am yet young*. Then what a *blindness* it is not to see and abhor your most miserable condition. The house is on fire to-day, and you say : *To-morrow we will put out the flames*. Then what *impudence* ! God offers pardon to-day, and you say : *I will think about it in a year*. Moreover, what an *insult* to God ! Thus to value His grace, thus to fear His anger, as though it were of no consequence to have God as your enemy. And again, what *meanness* ! To consecrate to that God to whom you owe everything the smallest and the worst part of your life. Finally, how slothful it is to spend uselessly months and years, and to be unmoved at the loss of so much

that might have been gain. Therefore, if you have resolved at *some time* to be seriously converted, say, Why not now? why not? Whatever moved you before is urging you *now*.

3. Lastly, *there is the feeble will*, which easily comes to a standstill and shrinks at a slight difficulty. Your whole conversion rests on one principle. Do not be fainthearted even if you fall: no one is more foolish than he who despairs after sin. *Beforehand*, fear to offend God; *after* you have sinned, the only hope of cure consists in hope. Here you must use art; and after you have roused the weak soul to the use of prayer, so that it may despair of its own strength, but not despair of grace; you will show it how experience teaches what shoulders can bear and what they cannot. You will encourage it, therefore, to a resolution of abstaining from its accustomed evil habit, first for one day, then for three days, and by-and-bye for a week. Thus will the imperial will regain the dominion which it had effeminately yielded to the flesh. One *I will not* is enough for victory; and an evil habit is overcome by a good one. But prayer is everything. *At the sound of the trumpet Jericho falls and the walls of Jerusalem are built up.*

§ 3.—*Roots in the appetite.*

1. *Innate inclinations*, or those peculiar to the temperament, and either increased by education, or, at least, not subdued. Here the practice of the particular examen will be of use, as it is easy for every kind of person, and efficacious against every kind of vice, if the matter be rightly chosen and a suitable method followed. The matter may be supplied by one of the seven capital sins, from which no one is entirely free, though one may have a propensity to more, and another to fewer. If you are doubtful as to which of them is most to be combated, think of either what others say of you, or what you say of yourself when you accuse yourself to your confessor. Begin with this and go on gradually, cutting off first of all the worst *effects* of the vice, such as are observed and give scandal, and then the lighter and interior effects, and it will be a wonder if you are not free from the vice within a month. Who is there that knows not what a man can do when he is wholly intent on one thing? Therefore, if there is one vice to be overcome of which the *memory* thinks, the malice of which the *understanding* examines, and in resisting which the *will* labours, it is impossible that it should long make head against us and trouble us. The same is to be said of

those vices to which our temperament inclines us, as melancholy, which leads to suspicion, apathy to sloth, hot blood to foolish love and trifling, irritability to pride and anger. But now, after you have chosen the matter of the fight, attend to the manner of fighting. Renew, the first thing in the morning, your purpose of fighting, and resolve, at least for this day, to yield nothing to nature or to vice; observe, *for this day* at least; put away what is to be tomorrow, lest the thought of a long combat should make you fainthearted. Then, at a set time, read, speak, and meditate about the nature and effects of that vice and of the opposite virtue. Lastly, when there comes an occasion, a peril, or a temptation in regard to the vice, regard yourself as being admonished to do the contrary. Thus, when tempted to sloth, *for this very reason*, pray the longer; when tempted to pride and vainglory, be silent, and praise another; when tempted to sensuality, form a vow of chastity for *an hour*, &c. Go on with constancy; be not terrified by relapses, but, quickly rising, go on yet more boldly. It is impossible that God should not bless so earnest a struggle.

2. *Acquired inclinations*, or bad habits contracted by repeated acts, such as the habits of blasphemy, lying, drinking, quarrelling, immodest

habits, &c. Here an act *heroically* contrary will be of great use, as we see in Magdalene and Augustine. Another means is to beg a friend to admonish and punish you when you have given way to the fault. A further means is the speedy confession of your fall, keeping to one confessor, and using perseveringly the remedies which he prescribes. For the life of man is a warfare, and only he who fights will be crowned. If the occasion of evil be *from without*, arising from any place, person, or office, violence is to be done to the appetites, according to the words of our Saviour: *If thy eye scandalize thee, pluck it out*; that is, if no other *sufficient* remedy can be found, whereby the occasion may be changed from a proximate to a remote one. Ah! it is better to go with one eye into heaven, than with two to be cast into hell. You do not seriously desire to be saved if you will not do violence to yourself.

3. *Deceptions of the imagination.* Every sin comes either from a desire of present good, or from a fear of present evil. Now the imagination often represents a good result, when, in reality, an evil one will follow, or, at least, represents the good to be greater than it is, so that the appetite is excited above measure to desire it; and on the other hand, it fancies an evil to come, where there is either none at all,

or such a one as not even a heathen would fear. The universal art, therefore, of the amendment of life consists in *moderating* both desire and fear; and this moderation is to be obtained by the *correction of the imagination*, to which, when it is disturbed, let the Reason say: *You lie!* The good you promise by the commission of this sin is not *certain*, or, at least, it is not so *great* as you say. Thus, *desire* being cooled, it will diminish in violence, and the mask, fit only to frighten children, being torn off, *fear* will vanish.

ARTICLE III.

PURGATION FROM AFFECTIONS TO THE MATTER OF SIN.

The matter of sin is threefold, according to St. John (I ii. 16). *For all that is in the world is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life:* as though he had said, whenever sin is committed, it is committed through affection to pleasure, to riches, or to honour; not that it is sinful to have pleasures, riches, and honours, but because there is immense danger in the affection for these things. A curb then is to be put on such affections, lest we sin either by *excess* or by *defect*.

§ 1.—*Moderation in affection to pleasure.*

1. *The eyes are sources of danger.* It is not sinful to see what is beautiful, but to be *attached* to the delight of the eyes—to fix them intently for the sake of pleasure—to examine too curiously what you look at, whether a garden, or a palace, or a theatre, or an image, or a person, disturbs the mind, and opens the windows to death. Thus the Psalmist prays: *Turn away mine eyes, that they may not behold vanity* (cxviii. 37). And Job: *I made a covenant with mine eyes, that I would not so much as think upon a virgin* (xxxii. 1). Do you at least, when you feel yourself *impetuously* urged to look at any object, make your eyes wait a while, suffer not yourself to be carried away by them, or to gaze long. Be master of them.

2. *Hedge in thy ears with thorns* (Ecclus. xxviii. 28). It is not sinful to hear what is pleasing; but to be attached to the pleasures of the ear, to the harmonies of music, to new and curious stories, to soft words, opens an easy way to many sins of omission and commission. Evil teachers insinuate themselves into the heart by means of itching ears; and the more they please, the more they injure. Think *what*, and *whom*, you most willingly hear. Your ears are *yours*: govern their *choice*. Be master of them.

3. *More are slain by gluttony than by the sword.* To eat and drink what is nice is not sinful ; but an *attachment* to the pleasures of the palate often draws a man of any age or state into grave excesses and a series of sins. *Who hath woe? Whose father hath woe? Who hath contentions? Who falls into pits? Who hath wounds without cause? Who hath redness of eyes? Surely they that pass their time in wine, and study to drink off their cups* (Prov. xxiii. 29, 30). Do you therefore, even when pressed by hunger or thirst, command yourself at least to *delay* and *measure*, remembering Gideon's soldiers and David's thirst. Be master.

4. *The tongue is a fire* (St. James iii. 6). It is not evil to speak what is becoming or necessary ; but to be *attached* to talk, to hate solitude, to love conversation, without distinction of persons or times, to chatter out whatever comes into your mouth, only for the pleasure of speaking, is the source of grave evils. *Behold how small a fire what a great wood it kindleth.* See, then, in whom you confide, and speak not *all things*, nor to *all men*; put a guard upon your mouth, and remember that there is a time to speak and a time to be silent. Be master.

5. *The corruptible body is a load upon the soul* (Wisdom ix. 15), if it be fed with delicate things. An effeminate youth is not born for great deeds ;

and he who is too much attached to sleep, rest, recreations, health, or even to life, does nothing boldly, being always afraid of hurting himself. How? Because the dread of troubles, inasmuch as all cannot be avoided, makes intolerable troubles, and quickly breaks down a body unused to hardship: for strength comes from endurance. Therefore, live not softly, if you would live *long*; and much more, if you would live *piously*. They who love perpetual feastings, love not God; and if they be not wicked servants, they are certainly useless ones. The good use this world as though they used it not; that is, they admit the pleasures of the body as medicines, *rarely and sparingly*. Be master.

§ 2.—*Moderation in affection to riches.*

1. *They that will become rich, fall into temptation* (1 Tim. vi. 9). There is immense danger in the desire of riches, and more particularly with such as wish to grow rich *quickly*. *Nothing is more wicked than the covetous man* (Ecclus. x. 9): even his soul is venal to him. He loves money with his whole heart, soul, mind, and strength. Neither does this vice diminish with age, as does lust; but it grows, and never says *it is enough*. Solomon's prayer (Prov. xxx. 8) is a profitable one: *Give me neither beggary nor riches, give me only the necessities of life!* as is

also this generous resolution of the Apostle: *Having food, and wherewith to be covered, with these we are content* (1 Tim. vi. 8); and the wise admonition of Christ: *Be not solicitous for to-morrow* (St. Matt. vi. 34).

2. *If riches abound, set not your heart upon them* (Psalm lxi. 11). There is no less peril in possessing riches than in acquiring them. One who is too prodigal, injures himself; one who is too stingy, injures himself and others, becoming easily forgetful of justice and mercy. The prudent steward proportions his expenses to his receipts, and takes care that there shall be something left. He omits not the profit that he can justly make, and he carefully wards off the loss which honest means can obviate; but he does not on that account stint himself or his family, nor delay paying his debts, nor neglect to restore what is wrongly obtained, nor take away from religion or mercy what equity demands. He possesses riches: they possess not him.

3. *The Lord gave, and the Lord hath taken away* (Job i. 21). So cries the good man, when either by some sad accident or by injury of enemies, or by the fraud of the wicked, he suffers loss of goods. The tooth deeply imbedded in its socket makes us cry out when it is drawn: the tooth that has a slighter hold is

D

easily extracted. Thus you will know by the loss of money, whether your heart is fixed upon it. If murmuring, detraction, and hatred are stirred up against the authors of the misfortunes, you will know you were a slave. It is a good practice to test yourself often and seriously, before a blow comes, to see with what disposition you would bear a misfortune which it is not unlikely might occur. Arrows that are foreseen wound the least, and the heroic preparation of the mind calls down from heaven the grace of victory.

§ 3.—*Moderation in affection to honours.*

1. *Why do you love vanity and seek after lying?* (Psalm iv. 3). Human praise is vanity and falsehood, whether you look at the manner of it, or at those who give the praise, or at the thing which is praised. If we look at the *manner* of the praise, you are praised by word or in writing. Now, nothing is more brief than the voice—nothing more useless than a letter. If you consider *what* is praised, it is at one time the goods of fortune, riches, birth, habitation, clothes: things which are ours, but not ourselves, or things for which a horse might equally be praised; at another time it is physical gifts, such as beauty, strength, agility, and such like, which are manifestly common to us with

the brutes, and not peculiar to man ; at another time it is the gifts of the mind, talent, learning, virtues. Now, the praise of talent is the praise of a thing apart from us ; the praise of learning is very small ; the praise of virtues is most uncertain. If, finally, you look at *those who praise*, they are either the rabble, whom you despise and hold in contempt, or they are above the common herd. And do they not thus praise *falsely*, deceived by report or biassed by affection ? or *apparently* only, to benefit themselves, or to mock you ? or *inconstantly*, being ready on the morrow to find fault with you ? And, finally, do they not speak differently one from the other ; some saying you are good, and others denying it ? Wisely, then, did Democritus say, *Unus mihi pro populo est, et populus pro uno*. Oh, if you desire praise, desire it from God and His angels ! He whom God praises is truly praiseworthy. He whom the angels praise is indeed praised, with a praise as far surpassing the praise of men as the angels surpass men in their numbers and in their dignity. Yes ! to desire the praise of God and His angels, is to have a thirst for *true* praise, in which a wise man places the *point of honour*. Correct your imagination ; distinguish true praise from false. He who sees real beauty, ceases to love what is painted.

2. *He that glorieth, let him glory in the Lord* (2 Cor. x. 17). This is a remedy against boasting, which is a vice belonging to the appetite of vainglory. He who desires to be praised, boasts of good, of evil, of follies, catches at every shadow, is a slave of the public breath, like the Pharisees. The *origin* of boasting is vain complacency; its *end* is the ambition of empty praise; its *effects* are many sins and grievous punishments. David, Ezechias, Nabuchodonosor, &c., experienced that boasting deprived them of glory before both God and man. I do not, therefore, blow a trumpet. Do you wish not to be hidden? Do great things and be silent: let your deeds cry out. Imitate Moses, he shone, and knew it not; and when he knew it, he veiled himself.

3. *You know not what you ask*, you who ask for honours. Much sin is committed in the *desire* of honour, through arrogance, and much in the *use* of it, through excessive power. All power is from God. Those, therefore, who, not called by God, but by a fictitious claim, of blood, or by the hope of gain, or by the influence of patronage, arrogate to themselves dominion over others, secretly desire tyranny, and wish to govern without the right to govern. The devil puts such as those on a pinnacle, in order that he may cast them down. The end

and the means corrupt the desire of honour. As to the *use* of honours—how much sin is committed in doing *too much*, for the sake of authority, and in doing *nothing* for justice or charity! To rule for the sake of ruling, belongs to God alone: you rule that you may serve; you are preferred that you may profit; you are great that you may help the small. Do you think it is your function *to be looked at*? A candle is put on a candlestick to give light: the robe does not make the king, unless indeed in the cradle. Yes! as all power is *from* God, so it is *under* God: woe to him who arrogates to himself a vicarious power without the will of his Principal, or who exercises it contrary to His instructions! You have sought a punishment instead of a reward: miserable man! And, alas! how many sit on the right in the kingdom of this world, who will stand on the left at the end of this world!

ARTICLE IV.

PURGATION FROM VENIAL SINS.

The Apostle, speaking of venial sins (1 Cor. iii. 12), distinguishes three kinds, which he compares to *wood*, *hay*, and *stubble*. According to their greater or less malice, is the length or

shortness of the fire they kindle in purgatory : some being committed through wantonness, some through habit, and some through impulse. We must watch against all.

§ 1.—*On sins committed through wantonness.*

1. *He that contemneth small things shall fall by little and little* (Ecclus. xix. 1). To contemn is said of him who does wantonly, and as it were in sport, knowingly and voluntarily, that which displeases God. Such sins are always grave, because they are opposed to the reverence due to the exceeding majesty of Him who commands. They are often *doubtful*, because they only differ from grievous sins in the smallness of the matter, and in that it is easy to exceed, and no one can without rashness approach the confines of mortal sin; they easily become *mortal*, because they restrain the liberality of God, overthrow the two bulwarks of the soul, fear and shame, strengthen the force of concupiscence, expose the soul to the attacks of the world and the devil, and stifle tenderness of conscience. How long will he who brings sickness on himself ward off death?

2. *He neither fears nor loves God* who has not a horror of sinning deliberately; for if he feared, he would avoid displeasing; if he loved, he would study to please. He is not only a use-

less and a slothful servant, but a wicked one, and deserving to be cast out: for if he intends only to avoid mortal sins, he is already guilty of grievous sin though he knew it not, because he will not look into himself; or he will easily become guilty and fall under temptation, from not having *within himself* a support to sustain his failing soul. A good man, therefore, is immoveable in this resolution: I will keep *as far as possible* from mortal sin.

3. *Give not place to the devil* (Ephes. iv. 27) is the wise admonition of St. Paul: the whole serpent will glide into the soul if you make a crevice for his head: it is the artifice of the tempter to allure you to small things, that by little and little you may be accustomed to greater ones. First he will have bread out of stones, then he requests you to cast yourself down, and finally he demands idolatry. For the first he pleads *necessity*, for the next he promises *security*, and finally he openly spreads the sails for *cupidity*. No one becomes all at once either very bad or very good; we ascend and descend by steps.

§ 2.—*On sins of habit.*

1. *A just man shall fall seven times* (Prov. xxiv. 16) without ceasing to be just; nay, *rises again* quickly, for he did not fall wantonly. If,

however, he contracts a habit of falling through *carelessness*, without any effort to diminish the number of his falls, what will such a soul appear before God? Look into the mirror of a life so spent, and you will see yourself as God sees you—pallid, meagre, covered with ulcers, drooping with languor, and finally, a breathing corpse.

2. *Would you see the effects?* This carelessness provokes God to nausea, it renders the soul incapable of doing great things for God; it makes us contemptible to our neighbour, whom we ought to help, it checks perfection, and entails grievous punishment. The sentence of Purgatory is easily incurred, as both authority and reason make manifest; that it is difficult to bear, both the nature and the length of the sufferings prove.

3. *The remedy is to be found in vigilance and order.* Watch carefully, and see to what evil you are most inclined; what is the inward root, and what is the outward occasion; and apply your means. But apply them in order, so as to extirpate first those sins the habit of which gives most disedification, is most visible, or causes the greatest danger; such as is the habit of praying badly, the habit of criticising or murmuring, the habit of boasting of yourself, of your belongings, &c. In all this shun carelessness, and do violence to yourself.

§ 3.—*On sins of impulse.*

1. *In many things we all offend* (James iii. 2). For it is impossible that man should not be man, that is, that he should always be so *intent* and *strong* as never to be carried away by half-deliberate ignorance or negligence. The great thing is to use these very defects in order to gain perfection, just as farmers use dung to fatten their fields.

2. *These faults teach us what we are.* You may learn that your affections are perhaps mortified, but not dead. Be not too confident; learn from yourself what you are; for the tree is known by its fruits; learn that you ought not to admire yourself, or yours. Even the ground that is tilled brings forth thorns and briars.

3. *These faults should not discourage us too much.* Say to God, *Behold, I was conceived in iniquities* (Psalm l. 7). I have sinned; I am sorry; I beg pardon! *Have mercy on me, O Lord, for I am weak* (Psalm vi. 3). A sigh like this merits pardon, and does not cast down the soul; it is the mark of a strong man to rise quickly after a fall.

ARTICLE V.

CARE FOR CONSTANCY IN A GOOD MIND.

Three affections beget constancy, viz., *grief, fear, love*. Thus the Prodigal Son (Luke xv.) returning to himself, thinks what he has lost: *how many hired servants abound with bread!* Here you have grief and disgust at his past life. He considers what he is: *and I here perish with hunger!* Here you have horror of his present life, and fear of greater evils. He thinks what he might be if he returned to his father: *I will arise, I will go, I will say, Make me!* Here you have love of a new life and of his father, which animate him to heroic resolutions. This is the way to heaven.

§ 1.—*Disgust at our past life.*

1. *I have done much evil! Take the book* (viz., the record of thy life), *and eat it up, and it shall make thy belly bitter* (through grief), *but in thy mouth it shall be sweet as honey* (through confession) (Apoc. x. 9). Or, *Look into the mirror: From the sole of the foot* (that is, through the senses) *unto the top of the head* (that is, the powers of the soul), *there is no soundness in me; wounds and bruises and swelling sores; they are not bound up* (Isaias i. 6). Or make to God

your general confession, as if making it to a priest ; stand before the heavenly court, afar off like the Publican, or like Nabuchodonosor among the beasts, or like Adam amid the trees, or like the Prodigal among the swine. Say, *I am not like the rest of men !* Others are devout, strong, temperate, &c., at least in something. And I ? I have seen religious, but I am not as one of them ! Yea, I have seen heretics, I have seen heathens ; I have read, &c : but I indeed, if I go through the commandments, I am a hypocrite, an idolater, a fornicator, a thief, a robber, &c. *Who hath heard such horrible things as the virgin of Israel hath done to excess* (Jer. xviii. 13) ? Such has been my life. Can it be called a life ? O God most patient ! I am become a dove that is defiled, having no heart !

2. *I have done little good.* David was a man after God's heart. And I ? Behold my twenty, thirty, forty, fifty years ! Why do I encumber the ground ? The great world was created in six days ; in this little world within me, the earth is even now void and empty, with darkness on the face of the deep ! When God sees what I have done, will He see it to be *very good* ? What have I done worthy of heaven ? If I should die to-day, in what class of saints should I place myself ? Which of the eight Beatitudes will be mine ?

•

3. *The good that I have done, has not been well done.* The good has always been mixed with evil; for vice has corrupted either the beginning or the middle or the end. Go now and boast of your virtues. Ah! *quasi pannus menstruata universa justitiæ* (Isaias lxiv. 6). The eyes of our Lord, brighter than the sun, discover the smallest atoms; therefore, *If thou shalt observe iniquities, O Lord, Lord, who shall endure it* (Psalm cxxix. 3)?

§ 2.—Horror of relapse.

1. *Consider death.* Death is the end of time, and you know not *when*; it is the beginning of eternity, and you know not *of which*. The end of time is coming, the end of the whole, be it comedy or tragedy. *Already the end is nearer upon you* than you think. Faith, reason, experience all teach this. Therefore let this, which in your concerns is generally your last thought, be always your first. *What thereafter?* Let not this be the principal care, to *live* happily; but this, to *die* happily. What avails a happy life, unless *thereafter* follows a happy death? Read the mournful epitaph, *Vixit! jacet! fuit!* These sad words tell how unhappy is the happiness of this life. So live, therefore, as that when death comes you shall have no need to beg for delay, but may without delay sing with St. Aloysius, *Let*

us go rejoicing! let us go rejoicing! If you lament thus, *Doth bitter death separate thus?* it will be either because now you *cleave* too much to time, and to the things of time, or because you are abusing time, and spending it on things other than you ought. These two sources fill up a sea of bitterness, wherein the dying man is plunged, where he sees the *false good* perish which he loved in time, and *time* itself perish, which should have been spent in following after true good. Time *was!* and time *shall be no more!* Oh, bitter lamentations!

2. *Consider the judgment.* Nothing is more certain than the trial; nothing more uncertain than the sentence. Not such a trial as painters set before the ignorant, but one swift as a flash of lightning. This truth is as certain as it is certain that God cannot omit, nor man escape, this judgment. There exists a Creator of the world; therefore a Governor, therefore a Law-giver, therefore a Judge, and therefore also a judgment. Not in this life, wherein we see good and evil common to the good and bad; therefore in the other life. In this judgment a favourable sentence may indeed be hoped for, but not without fear; for a good conscience, although a probable witness of our innocence, is yet not an entirely unexceptionable one. The sentence is uncertain, because He who will judge is God,

before whom no excuse avails, as Adam thought it would; he who is judged is *man*, who easily deceives himself, as did the Pharisee. The things that will be judged are *hidden acts*, and especially omissions, the memory of which disturbed so grievously the unjust steward. We shall look by the dim light of the death-bed taper at the book of our accounts, and shall then reckon more accurately than now what we have received and what we have expended; especially when besides the book of conscience the crucifix also will be produced, wherein, as in a written book, everything is contained, both interiorly by examples, and exteriorly by precepts, whereby the world is to be judged. *Tolle, lege—Take up, and read!* You will read everything which will either condemn or save you. Now it is Jesus of Nazareth, fair and loving; even dying, He speaks words of love. But then He will not say, *Forgive! Thou shalt be with Me! Behold Thy Mother! I thirst!* but, turned from a Lamb into a Lion, and King of the Jews, that is, of His rebellious servants, He will cry out, *Why hast thou forsaken Me? It is finished! Depart from Me!* Ah, how terrible a thing to fall into the hands of a *living* God! Let us therefore walk honestly as in the day, as we should do in the day of judgment. Let us throw ourselves into the arms of our *dying*

God, and let us say, *Jesus, be to me a Jesus*. Never let us lie down without remembering the judgment, and saying, *I am afraid of my sins, and I blush before Thee!* The result will be, that we shall never be *proud*, never *idle*, never *presumptuous*. We shall fear the Judge, and this fear will deliver us from all other fear.

3. *Consider hell*. If you look with the eyes of the *body*, it is a place without order of times, or persons, or actions, but where everlasting horror dwells. If you look with the eyes of the *soul*, it is a place of torment without mode or number or measure. If you look with the eyes of *faith*, it is a place without redemption, prepared for the devil and his angels. We know not who may come into this place; no one is secure, whoever he may be, even if he be a holy man. Nothing more is required than (1) that you should fall into mortal sin; (2) and that in this state you should be overtaken by death. Alas! how easily either of these may happen, especially when I consider that there is a measure of sin and a measure of grace. Woe to me if perchance I neglect the critical grace! Alas for the damned in the day of judgment! What will they *see*? what will they *say*? what will they *hear*?

§ 3.—*Love of a new life.*

1. *The remembrance of the leeks of Egypt make a new life appear full of trouble.* Be angry and be ashamed! These two sentiments of anger and shame weaken this remembrance, and prevent it from doing harm. *Shame*, because you have been a slave to the flesh, the world, and the devil; you, O man, who are born to everything that is highest. Ah! recognize the dignity of your origin and your end; compare it with the vile bondage to bricks and clay; you will be ashamed. *Anger*, because you are tempted to pass under the same yoke, merely for the sake of the flesh-pots. Can the delights of the senses give more relish to the wise man than those of the spirit? He who is troubled by a false appetite is diseased.

2. *A new life is rendered difficult by languor in fighting against temptations*, whether exterior or interior. Such temptations will not be wanting; for man's life is a warfare, and the *creatures of God are turned to an abomination* (Wisdom xiv. 11) —that is, by the malice of the devil—and *a temptation to the souls of men, and a snare to the feet of the unwise*: therefore prepare your soul for trial, for combat, and for merit. *Blessed be the Lord my God, who teacheth my hands to fight and my fingers to war* (Psalm cxliii. 1). He

supplies two kinds of weapons, which apply to everything; *watch and pray*. *Watch*, that you may give no place to the devil, whether by exposing yourself rashly to occasions and to danger, or by curiosity in listening to his suggestions. Resist the beginnings as you do if a spark falls upon your garments. If you fear consent, do not dwell on the emotion; if the temptation return more annoyingly, like a troublesome fly, be angry and begin to pray. *Pray!* Prayer is the sword of St. Michael. *Who is like to God?* There is no other like Him; neither is there any more present remedy in time of struggle than to fix your eyes instantly on heaven, and to contemplate, with St. Stephen, Jesus standing there, and to exclaim, *O God, make speed to save me—Deus in adiutorium!* Then will you be animated to swear obedience to God and to despise the tempter, and he will thus become not a tempter to evil, but an admonisher to good; for instead of the evil which he requires of you, you will at once make a good act directly opposed to it. This it is to make with temptation issue.

3. *Aridity and weariness in the exercises of piety will make new life appear sad.* Endure! From day to day encourage yourself thus: God the Consoler will come, and will not delay, that He may bring you *into the cellar of wine, where*

E

He may set in order charity. Meantime, be like the wise virgin while the bridegroom tarried, and take care that the oil be not wanting to feed your lamp. Feed it (1) with *humility*, because you are unworthy of the caresses due to a son; it is enough to be received as a hired servant: (2) with *obedience* to the director of your soul, to whom you should believe yourself sent as Paul to Ananias, and on whose counsels you should wholly depend: (3) with *variety* of occupations, and especially with the frequent use of ejaculatory prayers. This is a precept among a thousand: experience will teach you how sweet it is to live by it.

4. And now we end the purgative way, whereby we *decline from evil*. You may know that you have reached its end when you have *peace of soul* from evil affections, so that none of them greatly disturb you, although they may now and then somewhat move you. And thus, our vices conquered, we proceed to the illuminative way —*to doing good*.

CHAPTER III.

PRINCIPLES OF THE ILLUMINATIVE WAY.

ARTICLE I.

GENERAL RULES.

AFTER we have ceased to have an *affection to evil* we must take care to have an *affection to good*, to which we shall not cleave long unless it gives us pleasure. For as the will does not love what is good unless the intellect teach how great it is, it is necessary to cultivate the intellect with a singular care, in order that it may distinguish the false good from true and the small from the great, and not allow the imagination to obtrude into the will as a guide in the way to true blessedness. The true way is that which is illuminated by the light of *reason*, the light of *faith*, and those *special* lights whereby God often calls the devout soul to Himself. Let us follow this out. He who follows reason and not impulse is a *man*; he who follows faith is a *Christian*; he who follows the lights belonging to his vocation is a *saint*. And of this Christ speaks (St. John viii. 12), *He that followeth me*

walketh not in darkness. From this principle are drawn the rules which follow.

§ 1.—*First rule.*

NOT TO ACT FROM IMPULSE.

1. *Prudence forbids it.* For what is it to act from impulse? It is to do without consideration, not what is right, but what pleases; to act at the command of passion. Now he who acts thus loses much time in *doing ill*, which he will regret when too late, or in *doing nothing*, which is doing things useless and trifling, like children of a hundred years old, or in *doing what does not concern him*, such as things which do not belong to his office or state, with perpetual levity and inconstancy, always doing and never accomplishing. *Order*, and a *good order*, remedies this evil. It is good to give a fixed time daily to the *body*, and not too much; a fixed time to the *soul*, and not too little; a fixed time to *serious affairs*, whether they be to us matter of choice or of necessity, and as much as they require. So to live is to live *by reason*, and not by impulse.

2. *Temperance forbids it.* For he cannot be called temperate whose passions do not obey him, or who is carried away by them whither they please, as an unskilful rider by his unbroken horse. The temperate man moderates the ardour

of cupidity, and drawing the rein, says, *Wait!* Let us see whither the way leads into which you are rushing; for often it is *A way which seemeth just to a man, but the ends thereof lead to death* (Prov. xiv. 12); *and the way of a fool is right in his own eyes; but he that is wise hearkeneth unto counsel* (xii. 15).

3. *Honour requires it.* For no one is more despicable, even before men, than he who is a slave to his passions, as he is who lives from impulse. The heathens themselves were ashamed of such unbecomingness, and considered such an one to have in him more of the *genus* than of the *differentia* of the definition of a man. But there are some in whom this fault is implanted by nature, or confirmed by habit. Let these practise the particular examen, and accustom themselves to a *life of reflection*. By a life of reflection I mean the practice of consideration, whereby, when perhaps you have done something that you regret, returning to yourself, you consider the *beginning, progress, and end* or effect of the passion which has carried you away. Thus you will begin to take note of the stone against which you have stumbled, and proceed more cautiously, and you will not in future have so often to cry out with the foolish, *I did not think, or Oh, that I had not done it!*

§ 2.—*Second rule.*

TO LIVE BY FAITH.

1. *To live for show is to live like the Jews.* For their chief care was to observe external ceremonies to their fullest extent, just as the men of the present day are more anxious to appear Christians than to be Christians. This is not to live *by faith*, but *by opinion*, in order to keep well with men. But remember this : *Unless your justice abound more, you shall not enter into the kingdom of heaven.*

2. *To live by reason is to live like the philosophers*, that is by the rules of natural virtue, which makes us glory in the name of *honest men* and *good citizens*. This is not to be blamed ; but the man who lives thus is, after all, only a *true man*, and nothing more. He follows prudence, he shuns idleness, he hates pleasures, he is merciful, he administers justice, he is courteous in his manners, moderate in prosperity, calm in adversity. But what then ? *Do not the heathens also do this ?* Therefore, *unless your justice abound more*, you will not enter into the kingdom of heaven.

3. *To live by faith is to live supernaturally*, that is, to live an interior life, from supernatural principles, or principles revealed by faith. The exterior life is common to all ; but not to do *commonly* common things is the work of the

interior life, and he who leads this life is said, in the words of Scripture, to walk *before God*, that is, to walk with recollection of a God who is present, beholding his heart. And he is said to walk *with God*, which is, to walk in the exercise of affections towards God; and he who does so will persevere as a *just* man, with Noe and Abraham, even amid the greatest dangers, and will become a *perfect* man amid the gravest impediments. Oh, that we knew the value of the interior life! Unless you live by faith, your virtues, what are they? Broken nutshells, barren trees, spiders' webs. You may be a good soldier, a good statesman, but not, therefore, a good Christian. This you become by *walking*, but by walking *with God*.

§ 3.—*Third rule.*

TO DO WITH AFFECTION WHAT IS DONE BY FAITH.

1. *Affection is the soul of our actions.* That is done coldly which is done without affection. The heart is dried up like earth without water, and brings not forth save sapless fruits. Not without cause has God willed us to be moved by affections, if only we are moved *towards good*. In this consists the entire synopsis of perfection—to take care that you cease to be affected towards evil, and that you begin to be affected *towards good*. This is to be restored to the state

of our first innocence, where the flesh joyfully submitted itself to the spirit, and the spirit to God. If you attain to this, I shall be sure of your perseverance ; else I shall say that *nothing violent is lasting*. To-day you will conquer, to-morrow you will be conquered ; to-day you will command your affections, to-morrow your affections will command you. Not that I would have you *apathetic* and *stoical*, I blame the affections that *rule*, I approve those that *are ruled*

2. *It is not difficult to act with affection.* For why do affections to evil flourish? Not, I believe, on account of *temperament*, which the slothful bring forward as an excuse for their indolence ; for temperament, indeed, inclines to some affections more than to others, but the affections themselves are indifferent towards either a good or a bad object ; and, as indifferent, are moved at the command either of the imagination or the reason. They are moved by our *opinion of the good or evil*, whether real or imagined. The work, therefore, of one who wishes to correct and order his affections, consists in this, that he correct his imagination and discern true from apparent good (and the same with regard to evil), and not allow himself to be carried away by his *senses*, by his *prejudices*, or by *example*, as a dead body carried down by a torrent. *Change the object*: thus the tempera-

ment itself will become an excellent instrument of virtue. You are inclined to pride, desire *true excellence*, and you will desire contempt itself, which is the means of growing in favour with God, and therein true excellence consists. You are timid by nature: fear *true evil*, and you will not fear death itself, since it is the means of escaping from the danger of sin, wherein alone the nature of true evil is found. You find yourself prone to anger or to love. Love the *supremely loveable*, and be angry with yourself if you do not love as you ought. The same may be said of avarice, envy, presumption, hope, cupidity. *Change the object*, and it will be for your peace of heart and for all joy.

3. *The practice of acting with affection consists in the exercise of faith, hope, and charity.* For the compendium of our whole life is contained in these three words—*pray, labour, suffer*. Therefore, to live by *faith*, and to do all you do with *affection*, you must bestow all your pains on this, to pray with affection, to labour with affection, to suffer with affection. For this purpose you must persuade your intellect how great good there is in praying, labouring, and suffering, and that there is no evil, or only a slight inconvenience: in this manner the will becomes affected to these things and ceases to recoil from them. Again, where can the reasons

for obtaining what you desire be more certainly found than in faith, hope, and charity? Faith shows the value of prayer, of labour, of hardships undertaken for God, and the worthlessness of the objections raised by the flesh, the world, and the devil: hope enumerates the fruits, charity magnifies the motives. Hope says, *Pray that* you may obtain grace, *labour that* you may gather merits, *suffer that* you may increase your glory. Charity urges, *Pray because* God demands it, *labour because* the world needs it, *suffer because* it merits heaven. In short, to do cheerfully what has to be done, a *pious affection* is to be excited in the will, just as there is in faith. This affection is begotten by esteem of the good which is *in* the thing, or which is hoped for *from* the thing—that is, from the *why* and the *wherefore*—if first of all the imagination has been corrected, and prejudices set aside which hinder alacrity. Let us explain each of these points more distinctly.

ARTICLE II.

RULES FOR PRAYING WELL.

St. Ignatius teaches three methods of prayer for different states of the soul; accommodated, namely, for beginners, for the more advanced,

and for the perfect. In each he gives rules for the beginning, middle, and end. For the beginning, that the prayer may not proceed from *impulse*, but from *faith*; for the middle, that it may be with *affection*; for the end, that it may be made with *reflection*. Let us explain these methods, so as to esteem them and profit by them.

§ I.—*First method of prayer.*

1. *The form of the first method of prayer is like an examination, and begins with an affection of gratitude arising from the remembrance of some Divine benefit, the magnitude of which is set forth in some text of Scripture, by circumstances, which the words of the text (developed according to the second method of prayer, afterwards to be explained,) contains, as may be shown by an example. The middle contains the examination itself, in which, for the sake of variety, you may look at yourself from various points of view, going at one time through the seven capital sins, at another through the powers of the soul, at another through the Ten Commandments, so as to see what you are and what is the source of the evils which are in you. It does not much profit to say: To-day I have been again impatient; but it does profit to investigate whence the im-*

patience has arisen, whether from pride, or from avarice, or from gluttony, &c. ; thus the root of the evil is removed. The *end* is by an act of contrition, made again from the text, treated according to the second method of prayer, or if you prefer it by the application to yourself of some parable of the Gospel, such as the Prodigal Son, the Barren Tree, the Slothful Servant, the Foolish Virgins, or the like.

2. *The end and fruit will be twofold*: the purification of the soul and the more profitable confession of your sins. The soul is *purified*, because by frequent self-inspection you discover the *external* occasions and the *internal* roots of your sins: one who is always wandering knows nothing of what is being done at home, whether by his own people or by others: how shall he be sanctified? The examination holds up a mirror, wherein you so behold your daily faults as that you may destroy them. *Confession* becomes more profitable, because, whereas it was wont to be indistinct, cold, repeated as though by rote, and with but a feeble sorrow, it now becomes easy and clear, and, through frequent sorrow, more meritorious. *Every night*, says David, *I will wash my bed; I will water my couch with my tears* (Psalm vi. 7). O salutary tears! and this is a third fruit, that you will never sleep in a state of mortal sin. *Blessed is*

the servant, whom his lord, when he cometh, shall find so watching.

3. *The practical working will be seen in the example.* It may either be used daily, or as a preparation for confession, or whenever you desire to excite *compunction of spirit*. For the *affection of gratitude* the *Our Father* may be used, the seven petitions of which express seven blessings for the seven days of the week; namely, creation, predestination, gifts of nature, conservation, reconciliation, preservation from temptations, and deliverance from innumerable evils whereby others are afflicted. The matter of the examination is: (1) Sins of thought, word, and deed; (2) the precepts of the Decalogue; (3) the five talents; (4) the seven capital sins; (5) the five senses; (6) the image of the Crucified, with what corresponds to it; (7) the three words which present a synopsis of human life, to *pray*, to *labour*, and to *suffer*. For the act of contrition, again, the seven petitions will serve, each of which will furnish a different motive for grief. In this way first one and then another examination may be instituted, and the first method of praying may be applied now to one, and now to another prayer, especially in the case of the less educated, who are almost incapable of any other mode of *meditation*, or of the various practices of praying *with affection*.

But it must be observed that those who would use this method with fruit, must not run through these examens after the manner of a vocal prayer, but must determine a time, which will allow delay, as, for instance, a quarter of an hour, wherein every word may be dwelt upon slowly and with earnest application of mind, and in the first place they should give some time to the attentive consideration of the particular blessing, so as to excite an affection of *thanksgiving*; in the second place to the number, roots and occasions of their falls, with an affection of *shame*; in the third they should draw out the motive of sorrow, with most earnest application to an affection of *repentance*. Thus the desired *effect* will follow.

§ 2.—*Second method of prayer.*

1. *The second method of prayer is like a meditation.* Some prayer, such as the *Our Father*, is selected, or a text of Scripture, and upon this the three powers of the soul are exercised, so that in each word, or at least in each phrase, you slowly examine its various significations, what it may mean, and what not; and this is the work of the memory. According to those significations you will draw out the various doctrines, discussing with yourself either *what truth* follows therefrom, or *how great* is the truth

contained ; this is the work of the understanding : then you will give yourself up to the various affections which will be excited *from reflection* on yourself, how you have behaved, are behaving, and are going to behave, with regard to the truth that you have been pondering on. And here I will include all the affections that are to be excited in three words : first, *desire* that you had more diligently spent *the time that is past* in conformity with this doctrine ; from which will follow self-accusation, shame, prayer for pardon, &c. : secondly, the *offering* of a new resolution in *the present*, enumerating the motives for it, which again will excite many pious emotions, springing from the embracing of a good purpose, along with the *rejection* of objections, and a desire of imitating the examples of the saints : and lastly, an *entreaty* for aid in *the time to come* ; and this from a threefold incentive : (1) By reason of your own miseries, which with regard to the matter in hand you will do well to set forth ; (2) by reason of the merits of Christ and of the saints, appertaining thereto ; (3) by reason of the glory of God to follow from it. This will be a well-seasoned prayer.

2. *The end and fruit will be an immense increase of virtues*, which nothing helps so much as the frequent exercise of the affections, whereby alacrity of mind and fervour of spirit are pre-

served and nourished ; and with these there is no difficulty from which a man recoils. For in meditation a fire is kindled which no torrent can extinguish, and this fruit is universal. The particular fruits are : (1) The habit of praying *more attentively* in your usual prayers ; if you should once or twice in this way ponder the *Our Father*, the *Angelical Salutation*, the *Miserere*, &c., good inspirations and affections would afterwards present themselves, even during a brief repetition of the prayers, so that a vocal prayer will never again be *merely* vocal ; (2) an *affection* for spiritual things ; for weariness will depart, and the labour of prayer become easy, when you have tasted how sweet the Lord is ; and you will taste it, when you have masticated those words ; they have a hidden manna ; (3) a wonderful and sublime sense of the things of faith, which those who have accustomed themselves to this method can see into far more than others can, because they penetrate more deeply ; he who is skilled in the art of painting will contemplate a picture for whole hours, which another will hardly look at, and if reproached will say, *You have not my eyes.*

3. *We may set forth the practice of this method in three examples ; the first in an historical text of Scripture, such as the parables are considered to be ; the second in a dogmatic text, which*

inculcates the dogmas of faith or the moral doctrine ; the third in a *pathetic* text, which expresses an affection of some one, be he good or evil, divine or human : for to these three classes all the texts may be reduced. The use of this method may be daily, if you give at least a quarter of an hour to mental prayer : weekly, when you have no opportunity or desire of hearing a sermon : monthly, before and after Holy Communion. The matter will be supplied either by a chance text of Scripture, or by the Gospel of the day, or a psalm, or, which is more suitable to the less learned, a chapter from the *Imitation of Christ*. But let us give some examples.

FIRST EXAMPLE.

IN AN HISTORICAL TEXT.

God spared not the angels that sinned (2 St. Peter ii. 4).

This text treats of the fall of the angels, and every word has weight. *God*, not a tyrant : *angels*, so many and so great, *sinning* only once, *He spared not*, and will not spare for all eternity. These, and many more things, the memory will recall.

The *understanding* studies thoroughly the conclusion that follows from this premiss ; God spared not the angels, therefore He will not spare me. *Fear and tremble !* There was much more to be said for the angels than for me.

Then the *will* looks back on the past life ; it *desires* that it had conformed itself to this truth, it detests its presumption, it marvels at the patience of God, it places itself beneath the very demons. Then it *offers up* a new resolution of working out its salvation in fear and trembling, of avoiding even the confines of mortal sin, and a doubtful conscience. Finally, it *implores* by its own natural weakness and inconstancy, by the merits of Christ who died for *it* and not for the angels, and by the long-suffering of God, that God would confirm it in good, as the good angels were confirmed after their victory.

SECOND EXAMPLE.

IN A DOGMATIC TEXT.

It is appointed unto men once to die (Heb. ix. 27).

This text contains the dogma of death ; ponder on each word. *It is appointed*—by an immutable decree—*unto men*, without exception of age, condition, or merits—*once*, and not twice or thrice—*to die*, that is, to be separated from the body, and from time to pass into eternity, knowing neither the hour, nor the place, nor the manner. Thus far the *memory*.

The *understanding* from this speculative dogma, as from premisses, deduces a practical conclusion, which refers to the leading of such

a life as may be a constant preparation for death. The motives are—the *certainly* and inevitable necessity of death, and the *uncertainty* of time, place, and manner, with the impossibility of repairing any error.

The *will*, after self-examination, *desires* that it had always lived according to this rule, and grieves that it has lived as though it were always to live; it *offers up* a resolution of living every day as if it knew that day were to be its last; it *implores* the grace of a good death, by the anguish which the soul must suffer in leaving the body, by the bitter death of Christ, and by the supreme dominion of God, to whom it submits itself.

THIRD EXAMPLE

IN A PATHETIC TEXT.

I will reprove thee, and set before thy face (Psalm xlix. 21).

These words express pathetically the threats of the coming Judge. Ponder the words, *I will reprove thee*. Who? I who am both witness and judge, who know all things; I will publicly number and heap up the sins which thou hast committed; *I will set them before thy face*, so that, seeing thyself as in a mirror, thou canst deny nothing. Thus far the *memory*.

The *understanding* thoroughly examines the nature of this terrible truth, whether by con-

sidering how implacable is the Judge or how inexcusable is the criminal.

Then the *will*, reflecting on itself, breaks forth into affections, and *desires* that it had so lived as to give no cause of offence to the Judge; it *offers up* the resolution of a good confession, to a priest once and to God often; it *implores* by its own infirmity, by the Blood of its Judge, by the mercy of God, that He will not rebuke in *fury*, nor chastise in *wrath*.

Thus, whatever may be the text (wherein the historical, dogmatic, and pathetic are often mixed), you will have as many points of meditation as there are phrases or constructions, often indeed as many as there are words. For instance, in this text, *Let your loins be girt*, there is contained a recommendation to chastity; the word *loins* recommends it as a necessity, because we are liable to fall, as the nature of the loins demonstrates. The second word puts away excuse and security—*your*, as though our Lord said, *Not even Apostles are exempted from this caution*. The word *girt* presents the remedy, which consists in the vigilance of those who are girt, for they who ungird themselves are about to compose themselves to sleep.

This is an easy way of meditation, nor is there a quicker one for making progress in the art of meditating well. Begin by easy passages, such

as the *Our Father*, and dwell on each signification as long as a good thought or a pious affection moves you; then proceed to the second and the third, and where nothing strikes you pass on. You will thus accustom yourself to the exercise of the affections, than which nothing is more useful for exciting fervour.

§ 3.—*The third method of prayer.*

1. *The third method of prayer consists in pauses, which musicians would call taking a long breath, or in short delays, whereby the vocal prayer is interpolated, that it may not be continuous. These little pauses serve to feed the affections, which are excited by adding something to the text of the prayer, or by changing or transposing the words. And if this is done grammatically it will be well. Let us take for example the Lord's Prayer. You will pray thus: Our Father—oh, truly Father, and our Father, because as many as love Thee Thou lovest as Thy children! Who art in heaven—and Who, and how great Thou art, the heavens declare! Hallowed be Thy name—and Thine alone, for Thou only art holy! Thy kingdom come—and I thereunto, that I may see Thee and love Thee! Thy will be done—on earth by me—as it is in heaven concerning me. Give us this day our daily bread—bread, not luxuries; ours, not another's; daily bread, not*

superfluous bread ; this day, that I may pray again to-morrow ! *And forgive us our trespasses*—our very many debts of sin, our very great debts of punishment ! *As we forgive them that trespass against us*—sincerely, for love of Thee ! *And lead us not into temptation*—we are but men, and changeable as the hours ! *But deliver us from evil*—from sin, which alone is evil, and the fountain of evils. Amen.

2. *The end and fruit will be the nourishment of a spirit of devotion.* For vocal prayer, which would otherwise be dry, especially if long, such as the Rosary or the Hours, and full of weariness and distractions, becomes by means of these pauses lively, fervent, full of unction, and the soul becomes accustomed to send forth ejaculatory prayers during the day, thereby fulfilling the will of Christ, who says that *we ought always to pray*. There is nothing tiresome in these prayers, for they are short, and thus cause no weariness or distraction of mind ; and they have this immense advantage, the constant lifting up of the mind, union with God, consolation without measure, fervour in our actions, and the exercise of the highest virtues, whereof habits are formed through their frequent use. Add to this, a facility for those acts which will be of the greatest value in the time of sickness and in the hour of death.

3. The *practice* is, (1) that already (n. 1) sufficiently set forth, (2) the use of ejaculatory prayers, the special praise of which is this—the shortest prayer is the best. Let each one have several of such prayers familiar to him, taken from the Sacred Scriptures, which are by far the best, or else ejaculations suggested by circumstances and present needs, which may be repeated and varied according to their *cases*, *tenses*, and *moods*, adding, subtracting, and changing at will, accommodating them to the way in which at the time one is being directed, whether the purgative, the illuminative, or the unitive. Some obvious words may serve this purpose, as for instance the word *Lord* in all its cases, the verb *to love* in all its moods, the *Our Father*, the *Hail Mary*, the *Creed*, the *Miserere*, the *Seven Words*, the *Sume Domine*, or any other prayer.

ARTICLE III.

RULES FOR LABOURING WELL.

Under the name of labour I include all external actions, whether of *nature*, of *duty*, or of *free choice*. In all these things God loves adverbs better than verbs. Let us explain the former in their order. Let all things have their *time*; the *manner* is as follows.

§ I.—*Actions good for the soul.*

At the appointed time—

RISE, *resolutely, quickly, devoutly.*

Resolutely, without excuses, such as, *It is cold; I couldn't sleep; I do not feel well.* These are frivolous: if any sort of excuse is to be adopted, nothing will ever be well done. *At the time of rising be not slack* (Ecclus. xxxii. 15). A slight good action merits great praise through constancy; the body is like an idle servant, whom we do not readily believe. Rise! If afterwards you find that you are really unwell, then go back to bed; and thus you will take care both of body and soul, and you will learn not rashly to change your purpose, like those who vary with the moon.

Quickly, without delay. *Now is the time to rise from sleep.* Therefore imagine yourself called like Peter—*Rise up quickly!* Or like Lazarus—*Come forth!* For your bed is a prison, wherein you are bound; and it matters little whether it be death, or the brother of death, that keeps you in the sepulchre. Who would walk slowly when called from prison or from the grave? No one, surely; let it be as though the down was changed into the coals whereon St. Lawrence was laid. This first victory will be the beginning of many more; it is the reprobate

who will have to be forced up when they hear the last trumpet sound, and the words, *Arise, ye dead!* To you it is said, *Behold! the Bridegroom cometh, go ye forth to meet Him.*

Devoutly, with a good determination, as though coming again out of nothing, and having this day alone to live; or as though this day were to be the first and last of your life, like the day of a flower. If the first day, how fervently would you act; if the last, how cautiously! Do what you may believe Adam did when just created. Give thanks, offer yourself up, pray. I do not give you any method for your morning prayer, you have used one from your childhood. But one thing I advise—use it with *pauses*, like the little birds. So will you pray devoutly.

MEDITATE *accurately, fervently.*

Accurately, so as to spend the entire hour, or half hour, or whatever time you have before determined; and with a good method, to which belongs the selection of good *matter* and the use of a good *form*. Let the matter be the words of Scripture, whether historic, dogmatic, or pathetic; and let the form consist of preludes, points, and a colloquy. Upon these little wheels the right arrangement of the hour depends; unless one help the other, there is confusion.

Fervently. Fervour consists in the serious application of the *memory* to the *sense* of the text, of the *understanding* to the *doctrine*, and of the *will* to the *affections*. Thus he is said to play fervently who is wholly absorbed in the game. The *sense* is drawn out by considering what is, or is not, the meaning of the words, or by developing them with a paraphrase. The *doctrine*, speculative or practical, is either included in the text, or concluded from it, and the understanding ponders on its importance. The *affections* are directed towards three *different* periods of time, desiring that this truth had been known before, or followed before; or *offering up* a good resolution in imitation of some saint, with rejection of all objections, and specification of place, time, and mode; and lastly *entreating* for pardon or for grace, with a repetition of the motives which the understanding has set forth. A river contained within its banks flows with a limpid stream; to overflow and to collect dirt are one and the same thing.

READ A PIOUS BOOK *frequently, attentively.*

Frequently, for he who reads, feeds. You eat more than once in the day, why do you not read once? If, however, books are food, take care not to eat of all. A selection is to be made; all do not suit every palate, or serve

the same end—age, disposition, habits, condition, and other circumstances, should fix the choice.

Attentively, and as one meditating, with reflection, on yourself. Thus you may not perhaps read *many* things, but you will read *much*. Can you draw water with a sieve? You will scarcely get a drop. Go slowly; the sheep that chews the cud grows fat; men masticate their food, and do not swallow down whole mouthfuls, like dogs.

HEAR OR SAY MASS *gravely, collectedly*.

Gravely, observing the *ceremonies*, and taking heed not to hurry the *words*. You who say Mass, think that He whom you hold in your hands is the Son of a great King; you who hear Mass, remember that you too are sacrificing along with the priest. Both of you remember what the sanctity of the action, the edification of the people, or your religious profession require of you.

Recollectedly, that is to say, with attention to each action, so that you may have an affection in conformity with each. For example, at the *Confiteor*, the affection of the publican; at the *Gloria*, the affection of the angels; at the *Collects*, the affection of a representative of the Church; at the *Epistle* and *Gospel*, the affection of a disciple; at the *Creed*, the affection of a

martyr ; at the *Offertory*, the affection of the priest Melchisedech ; at the *Preface*, those of the heavenly host ; at the *Elevation*, the affection of Christ ; at the *Pater noster*, the affection of a beggar ; at the *Agnus Dei*, the affection of a criminal ; at the *Communion*, the affection of a lover ; at the *Ite*, the affection of an Apostle.

SAY YOUR VOCAL PRAYERS *apart, slowly, quietly*.

Apart, that is, in a suitable place, not liable to distractions, which make prayer cease to be an elevation of the mind. Of such prayers God complains : *This people honoureth me with their lips*. Be an organ, but one animated by a living spirit.

Slowly, that is without hurrying the words. You have said, *O Lord, hasten to my assistance*, and not, *assist me to hasten*. It is useful to pronounce certain verses of the Psalms *with emphasis*. Thus you will become familiar with affections which will be of use to you for ejaculatory prayers, and for the hour of death. At least make *pauses* sometimes, and recollect yourself.

Quietly, that is at a convenient time, when nothing will compel you to hurry ; hence it is a bad custom to say the whole of your office at once, and a worse to put it off till night. Say *Matins* on the eve, *Hours* after Mass, *Vespers*

after dinner. Thus the mind will not give way to weariness.

PRACTISE THE PARTICULAR EXAMEN *constantly, wisely.*

Constantly, that is, every day at the *noon-day* examination, for such is believed to have been the intention of our holy father St. Ignatius, who had the highest esteem for this exercise, whether as used for the conquering of a vice, or for the attainment of a virtue.

Wisely, that is, with the selection of good matter and form. Let the matter be chosen in the first meditation for any month; the form consists in referring to this end your prayers and reading, and in exercising yourself to it by degrees, then examining whether you have done this, and punishing yourself if you have omitted it; thus a habit is formed.

PRACTISE THE GENERAL EXAMEN, *orderly, earnestly.*

Orderly, namely, by the five points, considering how from hour to hour what God has been towards you, and what you have been towards God; how beneficent, how ungrateful.

Earnestly, not from dry custom, but digging down to the roots of your faults, especially of such as have been so often repeated, that they

may easily form a habit. We cannot avoid every sin, but we can guard against the habit of every sin.

USE THE SACRAMENTS *often, well.*

Often go to confession, at least once a week; excite in yourself a great esteem for it, both with regard to its sacramental effects, or its accompanying acts.

Well, that is, doing them rightly in the beginning, middle, and end. You have learnt it from a child, practise it, but with *pauses*.

USE EJACULATORY PRAYERS *frequently, ardently.*

Frequently, that is, at least eight times a day, as often as you are bidden remember God by the *Dominus vobiscum* in the Mass, or seven times, as is the number of the Hours, or vocal prayers.

Ardently, that is, *from your heart*, for which purpose variety will help you.

PRACTISE VOLUNTARY DEVOTIONS *briefly, sweetly.*

Briefly, for if they are long, you will either soon give them up, or perform them wretchedly. Constancy in the exercises of piety is worthy of the greatest praise, especially when these are animated by a good intention, so that you desire not security in sloth, but the grace of departing from evil and growing in good.

Sweetly, and with relish, with a pious affection, with freedom, however, so as to have no scruple in changing them, if any better devotion should occur to you, or should you omit them with just cause. Such devotions may be either hourly, daily, weekly, monthly, or annual; and they may vary, as for instance, on Sunday they may be devoted to the Blessed Trinity, on Monday to the faithful departed, on Tuesday to the angels, on Wednesday to your patron saint, on Thursday to the Blessed Sacrament, on Friday to the crucifixion, and on Saturday to the Blessed Virgin.

Such are the actions which tend directly to the good of the soul.

§ 2. *Actions which directly regard the good of the body.*

At the appointed hour—

EAT, *prudently, moderately, modestly.*

Prudently: abstain from those things which you know to be bad for you. You must so eat, that your food will benefit your body without injuring your soul.

Moderately, so that you always rise from table with a little hunger: gluttony is the first vice to be fought against. How worthless is that man who cannot command this first impulse, who

thinks he has not supped well unless his stomach is swollen ! He feeds his diseases, not himself.

Modestly ; for it is one thing to taste and sip, and another to devour and quaff. Do you observe the mean ; and that you may do so think of Christ at the wedding-feast : look at His eyes, His hands, His mouth ; imitate Him ; go slowly, and have command of yourself.

TAKE YOUR RECREATION—*honestly, becomingly, cheerfully.*

Honestly. Make a selection, and admit no recreation that can endanger your conscience, such as certain games, assemblies, banquets, dances. Again, be careful of your words and gestures, which are the signs or the causes of an ill-ordered mind ; shun private corners, and fear your guardian angel ; make your choice as to the manner of your recreation and your company.

Becomingly, neither displaying too great presumption or familiarity towards others, nor feeling impatience at any trouble which they cause you. Familiarity with your own sex breeds contempt ; with the other sex, danger, and so modesty is lost. Earth and water are both good ; but mix them, and you have mud.

Cheerfully. He who is quickly saddened, easily offended, and governs not his anger, may

be classed with the beasts. You should conceal your displeasure ; you should be deaf and dumb to an affront, or rather turn away the sting by a joke or a laugh ; otherwise you are like a bear showing his claws even when he plays. Let not Ishmaelites mix in the conversation, for they are a nuisance to themselves and to others.

Lastly, let there be no *excess*. Remember that recreation should be medicine, and not food. To amuse yourself so as to injure is never lawful, neither to amuse yourself too long. He who is too fond of trifling will not be serious.

SLEEP, *betimes, piously.*

Betimes, so as not to change night into day and day into night. Is man to pervert the order of nature's Author ? The day is appointed for labour, the night for rest.

Piously, never without sorrow for sin, never without remembrance of death. Thus you will have a good night, followed by a good day, even if you should wake in the other world.

§ 3.—*Actions that directly concern your state of life, or duties.*

At the appointed hour—

STUDY, *methodically, seriously.*

Methodically, so that if you have different subjects to study, each should have its own fixed time ; or if you have only one subject, it should

G

have a certain time and a certain order, not easily to be changed. Nothing confuses the mind more than confusion of actions ; a good arrangement, with neither too much nor too little, is the best help to business.

Seriously : for to sit at a desk and paint is mere child's work. You must have application, and to this you will be moved by the esteem and appreciation of the result which you hope for from your study. Hope, ay, promise yourself yet more than you hope : thus you will work seriously. God, your *Beholder*, *Helper*, and *Rewarder*, will encourage you.

CONVERSE, *amicably*, *profitably*.

Amicably, taking care to offend no one by word or deed. Let your visits be *few*, lest they become too common ; *short*, lest you become troublesome. Let necessity, charity, or courtesy be their motive, and let sincerity and civility accompany them.

Profitably, so as to lose no time. Keep for yourself the end of the conversation, so as to fill the house with the fragrant odour of your discourse. The *occasion* may come by some exclamation ; the manner may be by some agreeable suggestion ; the form may be by a question such as may draw the good will and attention of your hearers ; and the matter should

be suited to their circumstances. They are probably speaking of their business, or of the trials which they suffer, or of the latest news. Listen to them with that sympathy which the subject requires. Lastly, add some reflection on the causes and effects of the subject, enlarging on it with examples, similes, &c. So will you both please and profit.

WATCH, *diligently, discreetly.*

Diligently. You will always have something in hand, something worldly, domestic, or sacred ; at one time you will have work for your hands, at another, work for your head, at another, works of justice and charity, to be done either by you or yours. Be diligent, that the devil may always find you occupied. He who loves idleness is a thorough fool.

Discreetly, so that your work may not hurt either yourself or others ; yourself, by overtaking your strength of body or of mind : for if you wish to do everything at once you will do nothing ; others, by imposing too many burdens on yourself : for so you will do a little of everything, and nothing well. Too many cares distract the mind, nourish disquiet, kindle impatience. He does best who does the work of his office thoroughly, and other works at his *leisure* ; well-measured work is lasting, and from disorder

springs disgust. Finally, how much soever you may be pressed, take care to be master of yourself.

ARTICLE IV.

RULES FOR SUFFERING WELL.

The universal rule is to *shun melancholy*; melancholy is the mother of impatience, and impatience is a grave evil. Would you know how grave? Impatience is most *base*, because it is the common companion of every sort of evil, and is altogether unbecoming a follower of the Cross; again, it is *most pernicious*, because it *takes away merit*; you throw your treasure into the sea, when you might command the winds; it destroys *peace of mind*, changing you from your own master into the slave and sport of every one, like a boat tossed by the waves; it *engenders most grievous crimes*; it drew Saul into the practice of magic, Achitophel to suicide, Ochozias to idols, Esau to hatred of his brother, King Agag to effeminate groans and despair. It is doubtful whether impatience be the daughter or the mother of many sins. Its peculiar property is *inconstancy*, the character of the reprobate, who are like dust scattered by the wind over the face of the earth. *But the art of suffering well* is indeed a difficult one. I grant you,

it is not taught at Babylon or Jericho : but come, *let us go up* to Jerusalem, there, from the pulpit of the Cross, is One who cries out, *Learn of Me*. Let us listen.

§ 1.—*On patience in desolation of soul.*

1. *The evil effects of sadness.* We see them in Saul : he heard that the kingdom was to be taken from him : he should either have resolved to bear the affliction, or have prayed to have it averted, but in his impatience, because he had said I have merited, he added obstinacy to disobedience, and determined to escape the penalty : to obstinacy he added folly, choosing means whereby God was still more irritated : to folly he added madness, by destroying himself.

2. *The remedy is prayer.* Thus the evil spirit from the Lord was driven away by David's harp : thus Christ when He began to be sorrowful and to fear and to be heavy, prayed three times with the same words. Do you likewise : pray ! Say, Father, take away this chalice. If you do not immediately feel relief, repeat, enlarge, *describe* how bitter is the chalice : if still no drop of sweetness touches your heart, begin to *expostulate* : *Why hast Thou forsaken me ?* Here is the practice of patience in sorrow of soul. Pray—pray thrice.

3. *The effect of prayer is either help or consolation*, certainly one or the other: thus the angel appeared to Christ comforting Him. Men are burdensome comforters; lift your eyes to the mountains not to the valleys. To which mountains? Not the the Mount of Gelboä, but to the mountains of Olivet and Calvary, from thence will come your succour, or at least your consolation. God receives not a conditional repentance, as was that of Antiochus, and you must not omit the third petition. You must pray as did Christ, *if that be possible*, take it away! If not, behold, I submit! Shall not my soul be subject unto God? Arise! Let us go.

§ 2.—*On patience under ridicule and contempt.*

1. *Distress of mind under contempt has a two-fold object*, misinterpretation and exaggeration of the evil. Thus Achitophel, when the advice of Chusai was taken instead of his own, interpreted the matter as contempt shown towards himself; and he was mistaken. Because another is esteemed, it does not follow that I am despised, but merely that I am not the only one esteemed. And then, if even he had been despised, the evil was not so great as to be thought worse than death. A sensible man should think of the circumstances which diminish, not of those

which exaggerate the evil, especially as regards the point of honour. *You please not the princes*, was said to David, yet it was but a saying.

2. *The remedy is to despise being despised.*—Christ was mocked: with His eyes raised to heaven, having joy set before Him, He endured the Cross, *despising the shame*. He thought: Notwithstanding all, I *am* the Son of God, I *shall* be the Judge. Do you also say to yourself when there is no other means of preserving your good name: *Yet I am a Christian*, and such heaven honours: what do I care for the world? One day I shall judge the world, and I shall go, not like Aman from the palace to the gibbet, but like Joseph from the prison to the throne. *Sperne sperni!* Despise being despised.

3. *This practise helped Christ, and it will help also the Christian.* Let him esteem to be esteemed by God and he will easily bear to be neglected by the world. This is the *point* of true honour.

§ 3.—*On patience under bodily suffering.*

1. *Impatience under suffering often hurts the body, and always hurts the soul:* the body, because God is angry if one should like Asa trust too much to the physician, or worship him as Ochozias worshipped his idol. Diseases are either punishments for sin, as in Abimelech and

Ezechias, or for the trial of virtue, as in Job and Tobias. If God obtains neither of these ends, He does not bless the sickness, and the sick man is more tormented than helped by medicines, like a criminal on the rack. He who sins in the sight of Him who made him, will fall into the hands of an unskilful, or a careless, or an unsuccessful physician. In our folly we turn first to the idol and then to God; this hinders both the honour of the physician and the health of the sick, and still more does it hurt the soul; for, not to mention the accumulation of merits that are lost, consider the faults whereby we merit fresh punishments, and we fail to satisfy for the past. It is a true and wise remark, *Qui medice vivit misere vivit* —He who is always thinking of his health is miserable. He who before never thought why he was in health, now does not think why he is ill. *Sickness should be the medicine of the soul.*

2. *The remedy is in penance and determination.* Look at Jesus under the scourge: He raises His eyes to heaven to teach you *whence* comes the suffering, that you may not be angry, and *whither it leads*, that you may not be sad: anger and sadness are the two frequent companions of the sick. Say to your sickness, *You would have no power against me unless it were given thee from on high.* Say to yourself, *We*

ought to suffer, and so to enter into glory: from a Father, not from a Judge, this sickness comes. Suffering cannot be loved for itself, but it may be loved as a means, just as medicine, with a love of the reason at least, if not of the senses. Let it take the place to you of a tyrant making you a martyr, if not for the faith, certainly for the love of God. Is your body an Isaac to you? Be it so. Nevertheless, let it be immolated, let it be a living sacrifice, holy, and acceptable to God, because like to His Son, who Himself rose from the Supper, and went to a bloody sweat, to chains, scourges, thorns, and a Cross.

3. *The fruit will be holy sighs*, like the sighs of the souls in purgatory, not of the damned. Learn to win love with your sorrow, lest when you are sick you cease to be a Christian. It is a condition of the *body* to be corrupted; it is a condition of *place* to be diverse; it is a merit of the *soul* that sins through the body, to be punished; it is a dignity of *heaven*, to be bought; it is an *example* of Christ, to suffer. In short, sickness is for the sinner a medicine, for the just man a martyrdom, and for both a blessing. Breathe out then your sighs of love through all the moods: in the indicative, *I love! Ah, too late have I loved!* In the imperative, *Love, O my soul, thy loveable God! Even when He strikes, love!* In the optative, *Oh, would that*

I had always loved ! Perish the hour which has passed without love ! In the conjunctive, *Grant that I may love Thee more*, O God of love ! In the infinitive, *I desire to love without end !* Oh, short and easy lesson ! add hope to love. Behold ! This flesh shall *rise again the third day* : the first is the day of suffering, the second of burial, the third of glory.

§ 4.—*On patience under loss of fortune.*

1. *Poverty is a trial which hardly admits of consolation.* For he who suffers from the want of superfluities is contemned ; he who is in want of necessaries is most abject. To cry out, *Others abound with bread, but I perish with hunger !* is the beginning of a despair which they who might console often do not, they who would, cannot ; and the poverty-stricken man himself is hardly capable of another thought than this : *Whence may I buy bread ?* Esau, for the loss of only a portion of his inheritance, was angry, and said : *The days will come of the mourning of my father, and I will kill my brother Jacob* (Gen. xxv. 41). There was a double root to this evil resolution : *his notion of the injury*, when Jacob was really acting on his rights, and his *too great love* of superfluities. Hence his indignation. On the first movements of impatience Esau should (1) have corrected his judgment, and inquired into

the rights of his brother ; (2) if the injury were a real one, he should have thought over the lawful means of satisfaction, and thus have kept the love of riches within the bounds of equity ; (3) if no lawful means could be found, he should have borne it calmly, like Job, and have consoled himself with the thought that he was not in want of anything necessary. Reason required this, and Christ wills that we should be ready to give our cloak to him who takes away our coat, rather than quarrel with him. This, however, is easy ; but it is hard to be deprived of necessities ; harder still when the fault is not ours ; hardest of all when we know not the remedy.

2. *The remedy is the love of the enemy* who causes the evil, or its continuance. Blessed are the merciful, like Christ, praying for their enemies; they will obtain mercy through Him or through the Blessed in heaven. *Behold the Man*, poor at His entrance into life, poorer throughout its course, poorest at its end ; yet He hates no one ; and hence by the ladder of the Cross, as in Jacob's vision, He ascends to heaven. Follow Him. Shall you on that account be rich ? No, but you will be strong ; and if you have to die of hunger with Lazarus, you will die a holy death.

3. *Do the best you can.* (1) Be content with

what is necessary ; (2) if this be wanting, pray ; (3) let your prayer be well ordered : the petition for bread is the *fourth* petition ; (4) do not sin for the sake of bread : it is necessary to obey, it is not necessary to live.

§ 5.—*On patience in a premature and painful death.*

1. *Death is the hardest trial of all.* The world is a book wherein are written lamentations, wailing, and woe. That is, death is an evil, horrible in itself, and often more horrible from its time and its nature. What a field is here opened to Christian patience ! Agag laments, *Doth bitter death separate in this manner !* He is agitated like those who never think of death, and who thus either die *ill*, or at least die *without merit*, because they are unwilling and struggling victims. The love of life does this ! Why do you love life ? That you may become better ? I doubt it. That you may do penance ? Die. The wicked alone desire delay : the good long to be dissolved.

2. *The remedy is in frequent remembrance and resolution.* How often did Christ speak of death, and always as of something light or joyful, as it were a triumph : He called it a chalice, a baptism, a glory. Do you fear that God will not hear you ? Absurd ! If God desires your

service any longer, He will preserve you ; if not, why do you wish it ? It is sweet to live, but it is sweeter to go to that home where youth never grows old, where beauty never fades, where love never grows cold, where health never fails, where joy never decreases, where life knows no end. You say, When shall I resolve ? I answer, When the great God strikes your ears with a loud noise, and your eyes with lightning, then say, *How great is that God, whom when He thunders, even the heathen fear : shall not my soul be subject to such a God ? It shall : behold me, O Lord ; if it please Thee, strike !* Faith, hope, and charity exhort you to courage.

3. *The fruit is a good death.* He cannot die unprepared who daily prays for an early death ; therefore with a great desire, desire to die ; the death of God teaches that there is a better life ; the death of the thief animates you to hope ; the words *I thirst* encourage you to depart willingly, and to say to those around you, *Weep not, because I go to the Father.*

ARTICLE V.

RULES FOR EACH OF THE VIRTUES.

In vain shall we have given methods for a solidly pious life, because they will not be:

reduced to practice, unless virtue have her seat in your heart and urges you to act. Let us explain the different kinds. It will be for the director to determine which each is most to cultivate. For all are not to be led by the same way; age, condition, education, disposition, have to be considered. Let us proceed in order.

§ 1.—*The theological virtues.*

1. *The theological virtues are primary virtues.* For they are the rulers of the moral virtues, which, unless they are performed at the command of at least one of the theological virtues, are merely common to us with the heathen, and are often vanities.

2. *Among these virtues there is a mutual relation and order.* For Faith says, *God has prepared good things for His faithful ones!* Hope infers, *They are prepared for me!* Charity says, *I turn to, or I run to them!* And thus Faith is, as it were, two eyes; Hope, as it were, two wings; Charity, as it were, two hands or two feet.

3. *Faith must be lively, in order that it may act.* It is excited by a pious affection, begotten of a twofold consideration. The evidence of my reason teaches me that what I believe *can* be true: the Supreme Authority, which neither

deceives nor is deceived, teaches me that it is true.

4. *Hope should be joyful and prompt.* Languor and pusillanimity are expelled, if you consider how great is the charity of adoption, how certain the truth of the promise, how great the power of fulfilment.

5. *Charity should, in appreciation, be supreme; and, in intensity, be ever increasing.* It will aid its being so, seriously and often to consider these two twin truths of the greatest moment: (1) *Who is like God in Himself?* (2) *Who is like God towards me?*

§ 2.—*The intellectual virtues.*

1. *An intellectual virtue is a habit which perfects the understanding,* as a moral virtue perfects the will; and that either naturally or supernaturally, as that perfection conduces to the blessedness either of this life, or the next.

2. *Three of the intellectual virtues appertain to knowledge:* namely, understanding, wisdom, and science. *Understanding* is a habit relating to first principles, of which it facilitates the use. *Wisdom* is a habit that inclines us to the consideration of things that in any way excel through their highest or first causes. *Science* is a habit which leads us to the knowledge of anything through its certain cause.

3. *Two of the intellectual virtues belong to action*: namely, art and prudence. *Art* is a habit which is effective along with true reason, although the action does not pertain to morals from the intention of the act, but only from the intention of the artificer. *Prudence* is a habit active along with true reason, and regarding those things which pertain to the good and evil of man, or to morals. This virtue is the universal instrument of every virtue, and it is defined as the science of things to be done or avoided; its acts being—(1) To consult as to the means towards the end; whether the *ultimate* end, which does not fall under deliberation, or the *proximate* end, which is maturely chosen; (2) to judge which among many things is the most suitable; (3) to insist upon its use without delay. This virtue is obtained (1) by prayer: *Lord, give me the assisting wisdom of Thy judgments*; (2) by meditation, reading, hearing: do nothing without advice: two eyes are better than one; (3) by exercise or experience, and that with *reflection* as to what effect these means and those used by yourself as by others, have had. The best master is Master Use.

§ 3.—*The moral virtues.*

1. *Justice orders the will, and gives to every one his due.* To God, worship, by *religion*; to those who are above us—piety if they are parents,

obedience if they are superiors, gratitude if they are benefactors, kindness if they are friends, respect if they are elders: to those who are our equals, justice pays the tribute of charity in the heart, affability in words, mercy in deeds, simplicity in action, truth in speech, strict justice in paying of debts, liberality in gifts. And the same with regard to our inferiors.

2. *Temperance subordinates the concupiscible appetite to the obedience of reason and faith;* which subordination, if it affects one's esteem of oneself, is called humility; if food, it is called abstinence; if drink, sobriety; if carnal pleasures, chastity; if look, speech, or touch, modesty; if voluntary defilement, virginity; if anger, meekness; if the desire of knowledge, studiousness; if talkativeness, silence; if levity, gravity; if love of ease, austerity.

3. *Fortitude subordinates the irascible appetite,* and stimulates it to overcome fatigue, trouble and danger. If this relates to difficulty in the substance of the action, it is called magnanimity; if in the cost or expense of the action, it is called munificence; if in the result of the action, it is called peace of mind, or equanimity; if in the nature of the trial, it is called patience; if in its long continuance, it is called constancy.

H

We have gone thus far in the illuminative way, wherein walking each one follows the light of his special vocation ; for although the *end* common to all is to serve God, the *manner* of serving Him varies, and God does not call all to the same. The *beginning* of this way is a tender affection for the Person and Doctrine of Christ, the Leader of the way ; *progress* is made by the accomplishment of our vocation, which is twofold ; first, an imitation of Christ *in affection*, which is of necessity ; for this is a vocation to the precepts, since we ought to be ready, as far as our affections are concerned, when in danger of sin, to prefer the loss of everything, even life itself, to the commission of a sin ; secondly, an imitation of Christ *in deed*, which is of counsel ; when beyond and outside the case of necessity, we choose for a time, or for our whole lives, to embrace poverty, contempt, and suffering, as Christ chose them.

The *end* of the way, or perfection, is the doing whatever you do from virtue ; and, not in single acts only, but *by habit*, doing good and turning away from evil. For the end of our life and our perfection is charity, or the entire conformity of the soul to the will of God. Distinguish charity which is the charity of *complacence*, whereby we rejoice in the good things that God has, as He Himself rejoices, and this he has

who has renounced all affection to what is evil. A charity which is that of *benevolence*, whereby we wish Him to have good things which He has not. To have this charity of benevolence in earnest, we must be affected towards good, without exception of matter, place, time, or manner. This requires that a habit should be formed.

CHAPTER IV.

PRINCIPLES OF THE UNITIVE WAY.

Since all love is completed by the *union* to which it aspires, so it is with the love of God, whether of *complacence* or of *benevolence*. Hence comes the name of the unitive way, whose beginning, progress, and end I will explain.

§ 1.—*Beginning of the unitive way.*

1. *The first step towards union is the removal of impediments.* Anxiety about many things is an impediment, for only one thing is necessary. *Martha, Martha, thou art careful and troubled!* Trouble impedes union.

2. *Some impediments are from within,* and the first of all these is presumption. We venture impetuously beyond our strength, and with an excess of confidence we rush uncalled to the throne of Assuerus. We are self-complacent about our virtues, as though the debtor of ten thousand talents did a great thing in paying a farthing. Ah! whatever we may be, we are useless servants! Others have fallen, you have

fallen ; take care not to fall again ! Despise no one : the Publican was justified before the Pharisee. If the beginning of the way seems thorny, and you are deprived of consolation, take care not to go to the other extreme, and lose heart. Let your consolation be to serve God without consolation—*gratis*.

3. *Other impediments are from without*, as too much business or conversation. Many occupations and many people draw a man out of himself. Zaccheus could not see Jesus *for the crowd*.

§ 2.—*Progress in the unitive way.*

1. *Union through the memory is the first step to perfect love.* The lover is ever thinking of the beloved, especially if the beloved is present : he is carried away, as it were, and can think of nothing else. Thus it is with the blessed in heaven.

2. *The second step is union through the intellect*, by means of contemplation, which is an imitation of the Beatific Vision, and consists in a simple gaze of admiration and love upon revealed truth. Thus meditation is the foot that walks towards truth, and contemplation is the eye that gazes intently upon it. Some truths are called *infused*, and others *acquired*, by the frequent meditation which makes a truth more

easily comprehended. The instruments are, pure intention and pure affection : for God *alone* is to be sought, and with the *whole* soul. The fruit is ineffable delight ; for contemplation enkindles love, and love incites to perpetual contemplation. We must go by steps : Ask ! Seek ! Knock !

3. *The last step is union through the will and affection.* To will *what* God wills, *because* He wills it, and *in the manner* He wills it, is the whole of perfection, though it may be greater or less. Upon this depends the happiness of the present life, which is peace of mind, like to a calm sea, translucent to its depths.

§ 3.—*End of the unitive way.*

1. *Love which thus unites the soul to God is ordinatorily active,* and like God in His six days' work, it applies itself wholly to any work whatsoever, without thought of anything else. This is the meaning of the words, *Do what thou doest.*

2. *It is perfectly active,* that is, conformed to its model, whether prescribed, chosen, or as shining forth in Christ. If you wish to be like God, seeing Him *as He is in Himself*, take heed to be like Him in that which *He became for you.*

3. *It is reflectively active.* Such was the action of God, comparing His work with His idea of it ; and thus you will arrive at the end of the

unitive way, which is the *friendship* of God, or a love of *mutual* benevolence, as St. Thomas defines it, founded on the mutual communication of good things as was the union of David and Jonathan.

To him who has advanced thus far is granted

REPOSE.

Such repose in God, most sweet, most holy, I pray you may attain, kind reader. And I conclude leaving in your hands this Science of Holiness, written by a very celebrated man. It remains for you to follow the line traced in this book; to begin, to advance, to reach perfection, and, by the several stages of the purgative, the illuminative, and the unitive ways, to gain the summit of holiness. To beginners I say with our Author—let them begin a better life QUICKLY, let them pursue it EARNESTLY, let them persevere in it with CONSTANCY. To those who are advancing I say—let them resist their evil inclinations with COURAGE, let them restrain their natural inclinations by PRUDENCE, let them follow their good inclinations with ALACRITY. To the perfect I say—let them pray HEROICALLY, labour HEROICALLY, suffer HEROICALLY. If many, which I hope, will follow these wholesome maxims, the true ideal of Holiness, built on the model and form of our most blessed Saviour, will live amongst us.

Also Published by Burns and Oates.

ST. JOSEPH'S ASCETICAL LIBRARY.

Under the Editorship of Fathers of the Society of Jesus.

A Remembrance for the Living to Pray for the Dead. By Fr. James Mumford, S.J. Reprinted from the Author's improved edition, published in Paris, 1661. With an Appendix on the Heroic Act, by Fr. John Morris, S.J. Third Edition. 2s.

The Virtues of Blessed Mary, Mother of Jesus Christ. By Father Francis Arias, S.J. With Preface by Fr. George Porter, S.J. Second Edition. Cloth extra, 2s. 6d.

A Guide to the Members of the Spiritual Union. Established by the Ven. Domenico Gesu e Maria, General of the Discalced Carmelites. **The Last Testament of the Soul.** By St. Charles Borromeo, Cardinal Archbishop of Milan. **Spiritual Contract of the Soul with the Lord our God.** By Fr. Alvaro Arias, S.J. Translated from the Italian. One Vol., 1s. 6d.

The Devotions of the Lady Lucy Herbert of Powis, formerly Prioress of the Augustinian nuns at Bruges. Edited, with a Preface, by Fr. John Morris, S.J. Cloth, 3s. 6d.; calf, 7s.; morocco, 8s. 6d.

A Hundred Meditations on the Love of God. By Robert Southwell, S.J., Priest and Martyr, with Portrait. Edited, with a Preface, by Fr. John Morris, S.J. 6s. 6d. Calf, red edges, 12s.

Works Published by Burns and Oates.

A Treatise on the Particular Examen of Conscience, according to the Method of St. Ignatius. By Fr. Luis de la Palma, S.J. With Preface by Fr. George Porter, S.J. 2s.

A Spiritual Compendium, in which the Principal Difficulties in the Way of Perfection are explained. By Fr. Gaspar de la Figuera, S.J. Translated from the Spanish. Edited by Fr. George Porter, S.J. 4s. 6d.

Meditations for Every Day in the Year and for the Principal Feasts. By the Ven. Fr. Nicholas Lancicius, S.J. With Preface by Fr. George Porter, S.J. 6s. 6d.

The Perfect Lay-Brother. By Fr. Felix Cumplido, S.J. Translated by Fr. John G. Macleod, S.J. With Introduction, &c. 4s. 6d.

Purgatory Surveyed ; or, A Particular Account of THE HAPPY, AND YET THRICE UNHAPPY STATE, of the Souls there. Edited by Fr. W. H. Anderdon, S.J. Reprinted from the edition of 1663. 3s.

Meditations on the Life and Doctrine of Jesus Christ, for Every Day in the Year. By Fr. Nicholas Avancinus, S.J. Translated from the German. With a Preface on Meditation by Fr. George Porter, S.J. In Two Vols. 10s. 6d.

A Book of Spiritual Exercises ; and a Directory for the Canonical Hours. Written by Garcias Cisneros, O.S.B., Abbot of Monserrat. Translated by a Monk of St. Augustine's Monastery, Ramsgate. Cloth extra, 5s.

HEADS OF SECTIONS.—1. The Way of Purity. 2. The Way of Enlightenment. 3. The Way of Union. 4. On Contemplation. 5. The Divine Office.

Works Published by Burns and Oates.

Sancta Sophia; or Directions for the Prayer of Contemplation, &c. Extracted out of more than Forty Treatises written by the late Ven. Fr. F. Augustin Baker, a Monk of the English Congregation of the Holy Order of St. Benedict; and methodically digested by the R. F. Serenus Cressy, of the same Order and Congregation. And printed at the charges of his Convent of St. Gregories in Doway. At Doway, by John Patté and Thomas Fievet. Anno D. MDCLVII. Now edited, with Preface, by Very Rev. Dom Norbert Sweeney, D.D., of the same Order and Congregation. 10s. 6d.

The Spiritual Conflict and Conquest. By Dom J. Castaniza, O.S.B. Edited, with Preface and Notes, by Canon Vaughan, English Monk of the Order of St. Benedict. Reprinted from the old English Translation of 1652. With fine original Frontispiece, reproduced in Autotype. Second Edition, enlarged with a Second Preface on Meditation and Affective Prayer. 8s. 6d.

Pax Animæ: A Short Treatise, declaring how Necessary the Tranquillity and Peace of the Soul is, and how it may be obtained. By St. Peter Alcantara. Also, A Short Treatise of the Principal Virtues and Vows of Religious Persons. By Dom Geronimo di Ferrara. And a Rule of Life for a Person of Quality living in the World. By the same. From an old English translation of 1665. Edited, in one Vol., by Canon Vaughan, O.S.B. 1s.

Father Segneri's Sentimenti; or, Lights in Prayer. Translated from the Italian by K.G. Edited, with a Preface, by Father Gallwey, S.J. 2s.

SELECT TRANSLATIONS FOR SPIRITUAL READING.

I. The Hidden Life of Jesus, a Lesson and Model to Christians. Translated from the French of Henri-Marie Boudon, by Edward Healy Thompson, M.A. Second Edition. 3s.

Works Published by Burns and Oates.

II. Devotion to the Nine Choirs of Holy Angels, and especially to the Angel Guardians. Also from the French of Henri-Marie Boudon, by the same. 3s.

III. The Holy Ways of the Cross; or, a Short Treatise on the various Trials and Afflictions, interior and exterior, to which the Spiritual Life is subject, and the means of making a good use thereof. Also from the French of Henri-Marie Boudon, by the same. 3s. 6d.

Meditations of St. Anselm. A New Translation. By M. R. With Preface by his Grace the Archbishop of Westminster. 5s.

Meditations for the Use of the Clergy, for Every Day in the Year, on the Gospels for the Sundays. From the Italian of Mgr. Scotti, Archbishop of Thessalonica. Revised and Edited by the Oblates of S. Charles. With a Preface by his Eminence the Cardinal Archbishop of Westminster. Complete in four vols. 4s. each.

Rodriguez on Christian Perfection. For the Laity. Two Vols. Cloth, 6s. Also in calf and morocco.

Meditations on the Sufferings of Christ. By Sister Emmerich. New and complete Edition. With Preface and Life. 3s. 6d.

Meditations for each Day of the Year on the Life of our Saviour. By a Father of the Society of Jesus. New and improved edition. Two Vols. Cloth, 9s. ; calf, 16s. ; morocco, 17s.

Mental Prayer, Familiar Instructions on. By the Abbé Courbon. Translated from the French. Edited by Rev. W. T. Gordon, of the Oratory, Cloth, 2s. 6d.

LONDON : Burns & Oates, 17 and 18, Portman Street, W. ;
and 63, Paternoster Row, E. C.



